The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

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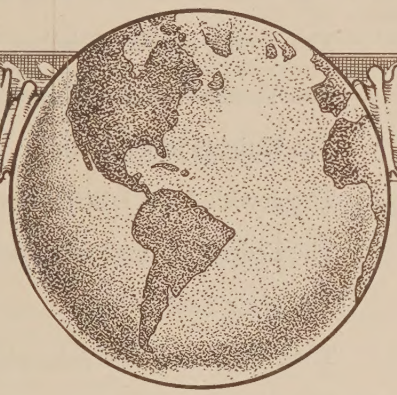

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THE Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819–1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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ADVERTISING—*The Leader* will always be glad to receive advertising that will inform its readers where they can obtain reliable goods from epurtable houses. It will invite advertising from those who may be able to supply real needs of its readers, but from no others. We feel sure our constituents will support this policy, which is adopted in their interest, even though it may conflict with our own. —*From an Editorial in the Leader.*

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Near East Emergency Fund

Eight National Organizations

The Young Men's Christian Association,

The Young Woman's Christian Association,

The Knights of Columbus,

The Jewish Joint Distribution Committee,

The Federal Council of the Churches of Christ,

The Near East Relief,

The American Relief Administration, and

The American Red Cross, and

The Literary Digest,

ask help for the victims of Smyrna, the refugees at Saloniki, on the island of Mitylene, and in other refugee centers in that region.

Helpless babies and able-bodied parents alike will die if Christian America does not help.

The Committee of the Universalist General Convention "appointed to co-operate with the Near East Relief, the American Red Cross, the American Relief Administration and other great national philanthropies," calls upon Christians of our fellowship to back up this appeal.

"Draw out thy soul to the hungry and satisfy the afflicted."

All checks, money orders, etc., should be made out to "Near East Emergency Fund," and may be mailed to either of the following treasurers

NEAR EAST RELIEF	AMERICAN RED CROSS
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Signed for the Universalist General Convention.

George E. Huntley,
Joseph Fort Newton,
John van Schaick, Jr.

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. **The Universal Fatherhood of God.**
2. **The Spiritual Authority and leadership of His Son, sus Christ.**
3. **The trustworthiness of the Bible as containing a revelation from God.**
4. **The certainty of just retribution for sin.**
5. **The final harmony of all souls with God.**

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

THE K. K. K.

A UNIVERSALIST minister of long proven devotion and sincerity writes us as follows:

> Will you kindly give me the source of the story that has appeared in the *Leader* this week concerning the Ku Klux Klan? How did it get into your hands? Do you know anything about the writer of the severe criticism? It seems like pure propaganda. The Klan is sweeping through Maine like a prairie fire. The most substantial business and professional men in the state are members of it.

nother communication of similar import has reached ne office.

The article in question was written by a Protesant editor of another publication, who is a World Var veteran and who has written a remarkable book f war experiences.

Quite probably there is room for much honest ifference of opinion as to the truth or falsehood of ertain charges and counter-charges concerning the cts of members or alleged members of the Ku Klux Klan. But to Universalists the real question relates o the nature and purpose of the organization itself.

Probably few of its own members would object to he statement that the Ku Klux Klan is a secret soiety of those in sympathy with certain religious oranizations to antagonize another secret society comosed of men affiliated with another religious oranization. Any one whose memory embraces the eriod of the A. P. A. movement will not be likely to uestion that the result of such alignment will mean . marked increase of the bigotry and bitterness hat are enemies of Christianity and Democracy alike.

The reported action of the Mayor of New York n ordering the arrest of organizers of the Klan is a atural outcome of the attempt to set citizens into nutually hostile groups on the basis of religious diferences. If any such arrests are made on that ground nd that alone, however, those responsible ought to be rought to trial as rioters, whether in police uniforms r not, not less certainly than those responsible for he Herrin massacre or for the lynchings in the lower outh. The hardest won and most precious possession f a civilized people is the orderly procedure of governnent by law and the spirit that obeys even unjust aws until they have ceased to be laws.

We are still so near the war hysteria and such multitudes are still seeing red, that Christians may need to be reminded that the answer to hate is not hate, and that the Kingdom of Heaven can not be taken by violence. Universalists ought to remember that there is a great gulf between compelling men to do right and helping them to be right. The way to the Brotherhood of Man does not lie through a revival of sectarian animosities.

* *

NOT ALWAYS A JUDAS CRY

WHEN we get willing to take a one dollar instead of a two dollar dinner," said a church member, "order pork chops instead of venison steak, wear last year's suit instead of a new one, and generally simplify our lives to help the starving people of the world, then we can begin to talk about being Christian."

"Do you want me to sell my beautiful home?" said the other church member. "Is it our duty to lower our standard of living to that of a European peasant? Is money for art expenditure wasted? Can not one be a Christian who breaks an alabaster box of ointment to anoint the feet of Jesus?"

Both may be right and both may be wrong. Only the Lord God, who looketh not on the outward appearance but on the heart, knows.

Self-sacrifice is right. Self-fulfilment is right.

It is Christian to empty life of the superfluous, the selfish, the ostentatious.

It is Christian to fill life full of the beautiful, the true and the good.

One factor not to be left out in deciding individual duty at any particular time is the state of the world at the time the decision is to be made.

If any Christian stood at Smyrna to-day, with starving people before him, the cold without shelter, the sick without beds, and little babies without milk, would he hesitate an instant about Christian duty?

No follower of Jesus would throw a pall over our Thanksgiving feasting, over our Christmas reunions, over any good times; all of us rejoice when men like Robert De Forest give their millions to the Metropolitan Museum of Art; but nothing can be right which leaves Smyrna and the like out of the reckoning or gives it simply the extra sixpence.

Real self-denial that we may *give* generously to save our brothers in such tragic plight, hard thinking and earnest prayer that we may see the right way to act politically—these are marks of the Christian.

"This might have been sold for two hundred pence and given to the poor" is not always a Judas cry.

* *

OUR BRAVE YOUNG RADICALS

NO, we are not attacking "our brave young radicals" in what appears in these columns week by week.

We shall back up the liberal position rather than the radical or conservative. We shall try to print facts just as they are. We shall call attention to misstatements and to half statements. But we shall not attack our glorious young radicals any more than we shall attack our wise old conservatives. And both will have their chance to publish "Comebacks."

As Dr. Adams said at Gloucester and as Dr. Perkins emphasized at Hartford, we can not consistently eulogize the Revolutionary fathers and in the same breath attack the Revolutionary sons.

Nor do we want to. We should dry up and blow away without them. We should sink down in deadly content without the sting of their darts. We should forget that we are pioneers if they did not call us on to the trail they have just blazed.

In what they say of God, in what they say of Christ, in what they say of government, of industry, of property, of what not, there is truth.

It is not the whole truth. Nor does the fresh blazed trail always lead to the upper levels we are seeking.

We do not propose to endorse all of their views or to follow all of their ways, but we propose to say that if the radicals were not busy we would never get to the root of things. We call on conservatives and liberals alike to keep the open mind and not condemn men or measures because of labels, but because of a content which has been studied with care. And as for the young fellows themselves, we give them a cheer.

If they were conservative at thirty, they would be fossilized at fifty.

* *

AN INTERNATIONAL "PEACE SUNDAY"

TWENTY-SIX nations, according to an announcement by the World Alliance for International Friendship through the Churches, will join in observing Christmas Sunday, or the Sunday preceding, as World Peace Sunday. The movement was inaugurated at the meeting of the International Committee of the World Alliance, held last August in Copenhagen. In America the Federal Council of Churches is co-operating with the American Branch of the World Alliance.

The appeal to the churches of Europe to take part in this observance is being sent out from London, signed by the Archbishop of Canterbury, International president of the Alliance. The Rev. William P. Merrill, of New York, chairman of the American Branch, is signing an appeal to the ministers of the United States to participate on one of these dates by basing their sermons upon some phase of the world peace problem. The movement will be assisted further by the organization of public meetings in the cities and towns where the World Alliance has committees. There are about one thousand of these local committees.

* *

DR. BISBEE IMPROVING

IN reply to numerous inquiries addressed to this office, we are happy to say that Dr. Bisbee is home from the hospital at Miami, where he was taken for a short period, and is gaining. "He sits up an hour a day in a chair and reads quite a lot, but is not allowed to walk or to have visitors more than two minutes." A letter just received states that he now walks across his room.

This is cheering news from what is probably the cheeriest sick room in the U. S. A.

* *

IS OUR EMPHASIS CHANGING?

IS it true that as a Church we are changing? If so, can we see what is happening? Probably not, but this we do see:

Once we declared "all will be saved." Now we say that "we must save them."

Once our emphasis was upon "the Fatherhood of God." Now it is upon "the Brotherhood of man."

Then the preachers proclaimed, "We all belong to Him." Now they preach, "We all belong to one another."

The fathers thought about "heaven." We think about "earth."

In so far as this changing emphasis makes us less other-worldly and more alive to our duties and responsibilities here and now, it marks a great advance.

But now, as in the days of Murray and Ballou, the one thing above all else needed to enable us to shoulder our practical responsibilities in this present world is the old faith in a God Supremely Great and Supremely Good.

Along the way of any possible substitute lie pessimism, weariness and failure.

The one task of the Church which is unmistakably practical is to create faith.

* *

TAKE TIME TO WORSHIP

THE *Railway Age* recently printed a very interesting article upon the subject of railway crossngs. A startling statement was made showing the extent to which the people of America have been overcome by the desire to hurry. "An investigation made in St. Louis for a period of forty-eight hours showed that of 1,216 pedestrians, only one stopped and looked in both directions before proceeding over the crossing; nine per cent looked in one direction only, whi e eighty per cent did not stop or look to the right or to the left; also ninety-one per cent of the drivers of 2,931 automobiles failed to stop or look in either direction."

This emphasizes the fact that we are living under great pressure and are traveling at a tremendous rate of speed. We are going so fast that we do not have time to stop, look and listen. From morning till night we are driven on by the command to "get there, get there."

The records of our hospitals show that man

an not long surv've this life of driving and pushing nless he takes frequent opportunities for rest and orship. By the gift of the power to worship, God as furnished man with the means of relieving the ension of life. The more complex and intricate our fe becomes the more we need the service of worship. Charles Silvester Horne is right. "We are always being o'd," he says, "that this is a materialistic age; that nodern industrialism has no soul; that as our machines row more human, the men who make them grow nore mechanical. It is true. And for that very eason we want Poetry back again, and Art, and Music, and, above all, the Prophet who is the supreme nterpreter of the spiritual."

Take time to worsh'p the Lord your God.

H. H. N.

* *

HE FALLS EARLY

WHILE the people were gathering for service on Sunday, Nov. 25, in the Universalist church of North Weymouth, their pastor, the Rev. Roger L. Marble, died of scarlet fever.

So suddenly was he stricken that the greater part of the congregation knew nothing of his illness.

A graduate of Colby and the Canton Theological School of St. Lawrence University, only a little over three years out of school, he had exhibited already the qualities which make for success. Those who came to know him were drawn to him in bonds of friendship.

He falls early but he has done a useful work.

We do not admit that he ought to fall. He succumbs to a disease which, under God, man will eventually wipe from the face of the earth.

His comrades in the ministry mourn deeply the loss of a life of great promise and a singularly attractive and winning personality.

* *

A NEW POWERFUL LIBERAL MOVEMENT

BROAD Churchmen of the Episcopal Church in the United States, like Broad Churchmen in the Church of England, have come together in a new organization called the Modern Churchmen's Union.

The magazine of the English Churchmen's Union has been adopted as their official organ. The edition of the *Churchman*, the progressive Episcopal weekly of New York, describing this new movement was exhausted shortly after publication.

The initial meeting was held at the Century Club, New York. Dr. Roland Cotton Smith of New York, for many years rector of the fashionable and popular St. John's Church, Washington, was elected president. He is a man of tact, balance and sanity, who has never hesitated to show his courage, and yet he has kept to a remarkable degree the good-will of his fellow men.

The many strong men in this new organization make it promising.

Scattered liberals in the Episcopal Church throughout the country are to be banded together. High Churchmen will no longer be the only well organized, aggressive group in the great Episcopal Communion. Men who have thought and prayed their way through to what may be called the modernist standpoint are uniting for the liberty "to express the truth of Jesus Christ and him crucified, in terms of modern life, within a Church which they love and are willing to die for."

They do not admit that "one opinion is as good as another," and while holding up an ideal of tolerance they claim the right to fight wrong opinions "in courteous and tolerant ways."

Their platform as printed in the *Churchman* is broad and progressive. Their spirit is truly Christian.

If they have wisdom as well as courage, they will come near making the Episcopal Church the one large, well organized, powerful, liberal Church of the United States.

* * *

WORK OF DR. NEWTON FOR THE LEADER

THE Rev. Joseph Fort Newton, D. D., pastor of the Church of the Divine Paternity, New York City, has consented to write a monthly book review for the *Leader*, "taking some significant book each time, the better to assist busy folk in finding their way through the printed universe of our day."

The *Leader* takes especial pleasure in making this significant and important announcement.

* *

QUALITY OR PERSONALITY IN THE RURAL COMMUNITY

THE essence of the Christian program is that each human being must be saved—that is, brought to fulness of life. In other words "quality" is the slogan for a reconstructed social order.

Now if we are to have a Christian program for society, the test of a satisfying personal life as well as of good social relationships is this same word quality. It is the duty of the individual to seek fulness of life, no matter what his own personal limitations nor how great the injustice of his social environment. This philosophy does not mean at all that we shall minimize the campaign for the removing in part at least of personal limitations, but simply that the individual must do right though the heavens fall. He must be the best sort of man he can be under the conditions that exist. He will try to make conditions more favorable. but he will not, for that reason, allow himself to be dwarfed because the conditions are not as favorable as they should be.

The ordinary social program has a specific objective. In one case it may be greater production, in another larger profit, in another personal health. The Christian program weighs these objectives as well as the method of attaining them, in the scales of character or quality of persons produced.

All this applies to the Christian program for the rural community. It is needful to emphasize this matter of quality at this time because of the world-wide agrarian movement which is economic in character, but which should never be allowed to deteriorate into mere quest of economic gain. For fundamentally it is a reach after greater fulness of life, more real opportunity for individual development on the part of those who represent two-thirds to three-quarters of the world's population—the people of the soil.

K. B.

On Coue, Mental Healing and Our Philosophy

X. A. B.

IN his journey from savagery to civilization, from the rule of instinct to the rule of reason, man acquires marvelous possibilities of enjoyment and of suffering. He loses the perfect health of the savage. He takes on the diseases of a more highly organized nature.

"Man pays the price of his advance," said Legge in the *British Quarterly Review*. "The greater his advance the more hyper-sensitive and neurotic he becomes. He lives more widely and deeply; he suffers more. Disease is his shame, yet his privilege, the punishment of the good in him as well as the evil. It is the brand of his folly and his sloth; but it is also the emblem of his dedication—the cross upon his armored breast. He has to learn to hold it in check to prevent its paralyzing him in the endless battle to make his nervous system an ally instead of an enemy. . . . Certainly there are men who have not needed to be well in order to be great. Caesar, Mahomet, Napoleon and probably Byron were all epileptic. It may even be that disease can heighten the mental powers as foulness will feed the beauty of the lily. Perhaps the hereditary taint which made Beethoven deaf was partly responsible for the symphonies. . . . It may be that the poison which killed Keats at twenty-five enriched the mature splendor of the 'Ode to the Nightingale.' And Chatham's tortured and disordered life may have stimulated the eloquence and the genius which wove the fundamental fabric of a mighty empire."

Be all this as it may, man needs all the help he can get in running the machinery of his highly organized life to-day. That is why we will welcome Emile Coue, pharmacist of Nancy, France, head of a new mental healing movement, when he comes to the United States on January 10 for a short visit.

We will not beat the tom-tom to announce a new miracle worker. We will not hail a pioneer in a new field. We will not fall down and worship. All these things will be done, and perhaps that is the only way some people will be reached.

But we will welcome an honest workman in this busy field of mental healing who has not sought gain or glory, but who for years has helped thousands of people at Nancy.

Coue came out into the light of world publicity by the publication of his book, "Self Mastery," which sold in England like a new popular work of fiction, and which now has started out over the United States upon a career equally as successful.

Coue coming to lecture in New York, Cleveland, Washington and Philadelphia, Coue clinics started by those he has healed, Coue publicity in magazines and newspapers and books explaining Coue, will give impetus to the movement.

No true Universalist will ever take up any system of healing or plumbing as the only system, and no true Universalist will ever shut his mind to anything new in any field.

What Coue is doing started in Greek and Roman times. It was known among the Hebrews. It has appeared in one form or another in every century since. Paracelsus back in the sixteenth century healed by a magic fluid coming from the stars. The King's evil, scrofula, was cured by the laying on of the King's hands. We have the miracles of Lourdes and of St. Anne de Beaupre. In the eighteenth century mesmerism, in the nineteenth century hypnotism, and in the twentieth century psycho-analysis, have won their victories and made their cures.

Coue grows up in a city once famous as the headquarters of that school of French hypnotists who believed that the effects of hypnotism were due largely to "heightened sensitiveness" of the subject, suggestion.

Coue, like all modern students of mental science, accepts the hypothesis of the conscious and unconscious or sub-conscious minds—the conscious mind the raft, the unconscious mind the river on which it floats and which wells up into it at times.

So impartial an observer as the Rev. Honorable Edward Lyttleton, D. D., former Head Master of Eton, says this:

"M. Coue is credited with having discovered not a new law, but a very simple method of working it. Whereas we have hitherto been encouraged to believe that we are really in good health however ill we may feel, we are now bidden to say so in general terms daily, and when pain begins, to insist to ourselves on the contrary fact: 'This toothache is passing,' or 'This shooting corn will soon be quiet—soon be quiet—soon be quiet.' . . . There is of course something a little ridiculous about this practise but that is not a reason for tabooing it. We are being taught to exercise a faculty of which most of us were ignorant."

Not only does Coue refuse to accept pay for his services and shun notoriety, but he tells his patients that he is not the healer—the healing power is in them. They have resources they have not begun to draw on.

"We possess within us," he says, "a force of incalculable power, which when we handle it unconsciously is often prejudicial to us. If on the contrary we direct it in a conscious and wise manner, it gives us the mastery of ourselves and allows us not only to escape and to aid others to escape from physical and mental ills, but also to live in relative happiness whatever the conditions in which we may find ourselves. Lastly and above all, it should be applied to moral regeneration of those who have wandered from the right path."

Coue makes much of his appeal to the imagination rather than to the will. "The will," he says, "is the faculty of freely determining certain acts. Nothing could be more false. The will always yields to the imagination. Suppose we place on the ground a plank thirty feet long and one foot wide. It is evident that everybody will be capable of going from one end to the other of this plank without stepping over the edge. But now change the conditions of the experiment and imagine this plank placed at the height of the towers of a cathedral. Who then will be cap-

able of advancing even a few feet along this narrow path? In the one case you imagine that it is easy to go to the end of the plank, and in the second case you imagine that you can not. We who are so proud of our wills are really puppets in the hands of the imagination."

Unquestionably Coue is right in all this, but this also is true, as Legge puts it: "You may talk of the will or imagination or emotions, but, whatever new label you stick on them, you can never be certain that the phenomena you are trying to classify are due to that particular portion of the mind's anatomy to which you attribute them."

Coue simply says to nervous people overstraining themselves: Just stop that. Rest. Don't try so hard. Don't use the will. Picture to yourselves what you want and tell your unconscious mind about it. And here is a formula to use: "Day by day, in every way, I am getting better and better."

Certainly the holding of one's self up to the task of saying the verse over, aloud, or of telling knots on a string as a Catholic tells beads, is an act of will, at least as some of us define will.

Whether the psychology of M. Coue is sound in all respects or not, or whether the setting of his principles is always true or not, two things are true: He enunciates the potent truth that improvement is possible to everybody by forces within, and he himself has a powerful, unselfish, noble personality. Why shouldn't he be a healer?

To be sure there is danger of morbidity, and of self-concentration to the point of egotism. Dr. Lyttleton says that the way to avoid this danger is to "grasp the Christian view of the situation."

"This retains and stresses the fact affirmed but translates it as God's action in man's experience. At once the morbid associations and hints disappear. The affirmation is immensely strengthened and sublimated. . . . This is easily done if we recall the mighty promise (wrongly translated in our Bible 'Be ye perfect'), 'Ye shall be perfect,' and then our formula would become something of this sort, 'Jesus Christ tells me I am to be perfect, to-day.'

"But there is a vast difference between bare self-suggestion, however successful, and the severely triumphant message of the Gospel: Know ye not that your bodies are temples of the Holy Ghost! Not only is there a far ampler field covered by the Apostolic challenge—for it deals with the restoration of the whole of humanity and gives us a warrant for accepting the words of Christ quoted above, as referring to spiritual, mental, and bodily potentialities of man—but it rivets the assurance on the indestructible conviction of nine-tenths of the human race, that we exist in vital dependence on a Higher Power and are being gradually raised to a nobler order of being by the imparting to us of the divine life itself. . . . It is not within the horizon of our imaginations to measure the greatness of the difference between the two doctrines."

Fairness to M. Coue demands that we give in his own words an illustration of his method and the account of one of his cures:

"If you persuade yourself that you can do a certain thing, provided this thing be possible, you will do it however difficult it may be. If on the contrary you imagine that you can not do the simplest thing in the world, it is impossible for you to do it, and molehills become for you unscalable mountains. . . .

"I know that one generally passes for mad in the eyes of the world if one dare to put forward ideas which it is not accustomed to hear. Well, at the risk of being thought so, I say that if certain people are ill mentally and physically, it is that they imagine themselves to be ill mentally or physically. If certain others are paralytic without having any lesion to account for it, it is that they imagine themselves to be paralyzed, and it is among such persons that the most extraordinary cures are produced. If others again are happy or unhappy, it is that they imagine themselves to be so, for it is possible for two people in exactly the same circumstances to be, the one perfectly happy, the other absolutely wretched.

"Neurasthenia, stammering, aversions, kleptomania, certain cases of paralysis, are nothing but the result of unconscious auto-suggestion, that is to say the result of the action of the unconscious upon the physical and moral being.

"But if our unconscious is the source of many of our ills, it can also bring about the cure of our physical and mental ailments. It can not only repair the ill it has done, but cure real illnesses, so strong is its action upon our organism. . . .

"But above all, and this is an essential point, the will must not be brought into play in practising auto-suggestion; for, if it is not in agreement with the imagination, if one thinks, 'I will make such and such a thing happen,' and the imagination says, 'You are willing it, but it is not going to be,' not only does one not obtain what one wants, but even exactly the reverse is brought about. . . .

"The principle of the method may be summed up in these few words: It is impossible to think of two things at once, that is to say that two ideas may be in juxtaposition, but they can not be superimposed in our mind.

"Every thought entirely filling our mind becomes true for us and tends to transform itself into action.

"Thus if you can make a sick person think that her trouble is getting better, it will disappear; if you succeed in making a kleptomaniac think that he will not steal any more, he will cease to steal, etc. . . .

"Say to the subject: 'Sit down and close your eyes. I am not going to try and put you to sleep, as it is quite unnecessary. I ask you to close your eyes simply in order that your attention may not be distracted by the objects around you. Now tell yourself that every word I say is going to fix itself in your mind, and be printed, engraved, and encrusted in it, that there it is going to stay fixed, imprinted, and encrusted, and that, without your will or knowledge, in fact perfectly unconsciously on your part, you yourself and your whole organism are going to obey. . . .

" 'Further, every night from the time you wish to go to sleep till the time you wish to wake next morning, you will sleep deeply, calmly, and quietly, without nightmares, and on waking you will feel perfectly well, cheerful and active.

" 'Likewise, if you occasionally suffer from depression, if you are gloomy and prone to worry and

look on the dark side of things, from now onwards you will cease to do so, and, instead of worrying and being depressed and looking on the dark side of things, you are going to feel perfectly cheerful, possibly without any special reason for it, just as you used to feel depressed for no particular reason. I say further still, that even if you have real reason to be worried and depressed you are not going to be so.

" 'If you are also subject to occasional fits of impatience or ill-temper you will cease to have them; on the contrary you will be always patient and master of yourself, and the things which worried, annoyed, or irritated you will henceforth leave you absolutely indifferent and perfectly calm. . . .

" 'I must also add—and it is extremely important—that if up to the present you have lacked confidence in yourself, I tell you that this self-distrust will disappear little by little and give place to self-confidence, based on the knowledge of this force of incalculable power which is in each one of us.'

"When you have come to the end of the series of suggestions you address the subject in these terms: 'In short, I mean that from every point of view, physical as well as mental, you are going to enjoy excellent health, better health than that you have been able to enjoy up to the present. Now I am going to count three, and when I say "Three," you will open your eyes and come out of the passive state in which you are now. You will come out of it quite naturally, without feeling in the least drowsy or tired, on the contrary, you will feel strong, vigorous, alert, active, full of life; further still, you will feel very cheerful and fit in every way. *One, two, three.*' At the word 'three' the subject opens his eyes, always with a smile and an expression of well-being and contentment on his face."

In his book M. Coue gives "a few typical cases" many of which tax our credulity, the first of which is as follows:

> "Mlle. M— D—, of Troyes, had suffered for eight years from asthma which obliged her to sit up in bed nearly all night, fighting for breath. Preliminary experiments show that she is a very sensitive subject. She sleeps immediately, and the suggestion is given. From the first treatment there is an enormous improvement. The patient has a good night, only interrupted by one attack of asthma which only lasts a quarter of an hour. In a very short time the asthma disappears completely and there is no relapse later on."

All we can say of these cures is what Poincare, the mathematician, said years ago: "To doubt everything and to believe everything are equally convenient, for both dispense with the necessity of thought."

So great an authority as William James recognizes what great things are possible both in physical and moral realms, through the use of the powers locked up in the subconscious self. In "The Varieties of Religious Experience," speaking of conversions, he said:

> ". . . . it is difficult not to believe that subliminal influences play the decisive part in these abrupt changes of the heart, just as they do in hypnotism. Suggestive therapeutics abound in records of cure, after a few sittings, of inveterate bad habits with which the patients, left to ordinary moral and physical influences, have struggled in vain. Both drunkenness and sexual vice have been cured in this way, action through the subliminal seeming thus in many individuals to have the prerogative of inducing relatively stable changes. If the grace of God operates, it probably operates through the subliminal (subconscious) door, then."

Silas Bent in the *New York Times* contributes some interesting facts about the recent visit of Coue to England:

> "Lord Curzon, who had a lot to keep him awake o' nights, inasmuch as he was a member of Lloyd George's Cabinet, went over to see Coue not long ago, and announced before he left that he would return cured of his insomnia. And it was even so. It was a great boost in England for the Necromancer of Nancy, and as a consequence he gave a series of London lectures, and healed subjects in view of the audiences, presumably with his sleeves rolled up, to show that he had no cures concealed there. A paralytic who had lost the power of balance was told by Dr. Coue to run down the aisle and go home, and he did; and a searching investigation by newspapers and medical men showed that he (the paralytic) was no charlatan.
>
> "The school at Nancy where Coue presides has confined its work chiefly to auto-suggestion, but the auto-suggestion seems to go back to the Christian notion of faith. Imagination and faith are the grain of mustard seed offered to remove the mountains of physical and mental disability."

Welcome then to M. Coue. He is at least an honest workman in a field which has its fair share of fakers.

Careful as he is to keep out of the realm of religion, he powerfully reinforces our own view of religion, that we must have faith in ourselves as a starting point for faith in others and faith in God.

An Interview with Richard Roberts

THE American Presbyterian Church of Montreal, Canada, has a record for independence extending over a hundred years. It was founded by a group of New England people. On the parish list are good old New England names like Lyman and Atwater, representing the fourth generation from those who founded the church.

Richard Roberts, most famous as the author of "The Open Door," former pastor of the Church of the Pilgrims of Brooklyn, is the pastor.

Richard Roberts is a Welshman, for many years a preacher in the Welsh language, and still is called upon frequently to adress Welsh congregations in the United States and Canada in his native tongue.

He is a liberal with intense spiritual convictions and great missionary zeal. His church has for some years supported seven missionaries in the foreign field, and this year has appropriated an additional $2,000 for the salary of a professor of New Testament in the University of Peking, China.

Richard Roberts will be recognized by the readers of the *Universalist Leader* as a contributor whose articles have been published frequently in the *Leader* during the past year. He has been one of the con-

ributors to the *Leader* most enjoyed by readers seeking help in the development of the spiritual life.

Mr. Roberts visited Boston last week on his way ome to Montreal from the great convention of the oung Men's Christian Association at Atlantic City. Ie was simply bubbling over with enthusiasm for hat convention. The proposals for a change in the asis of fellowship in the Y. M. C. A. which have been ending for some time passed almost unanimously.

"For years," said Mr. Roberts, "the old basis f fellowship has been an obstacle to men in the Y. M. . A. and a hindrance to their spiritual life. It proided that nobody could be an active member of the . M. C. A. except those who were members of an vangelical Church. Especially the students' branch as been restive over the old church basis. They anted to put it upon a personal basis. By the resoution passed at Atlantic City this old church basis or the students' Y. M. C. A. has been absolutely done way with.. It was done with almost no discussion.)ne man out of twenty-five hundred voted no.

"So far as the Association as a whole is concerned, he new basis of fellowship means, first, the acceptance f what is called the Portland Test, second, membership in some Church in the Federal Council of Churches, hird, some colorless resolution referring to the outiders.

"Another resolution was passed by which any ocal Y. M. C. A. is permitted to take into its membership and upon the official board up to 10 per cent f its members who are not members of any Evanelical Church. This is only a beginning.

"We have passed a bad corner. This action narks a great advance.

"Another marvelous thing at Atlantic City was he reception given Harry Emerson Fosdick. The whole crowd realized that Atlantic City was just over he line from Philadelphia, the home of the Presbytery which had just passed a resolution condemning Foslick and calling on the New York Presbytery to take ction. That made them rise as one man to give 'osdick a welcome. He made a great address."

"What is the meaning, Mr. Roberts, of the union f the Presbyterians, Congregationalists and Methoists in Canada? Is it as significant as it seems to be?"

"It means," he replied, "that a million people ut of a total population of ten million will now form he United Church of Canada. It is one of the greatst steps toward church unity that was ever taken. My Presbyterian church went in as a separate unit. Curiously enough, we have been affiliated with the New York Presbytery, largely because the first settlers rom the States found the prevailing forms of Presbyerianism in Canada perhaps a little too static."

"Are you going to be as free under the new oranization as you have been in your independent Presbyterian church?"

"There will be no difference. In fact I am abolutely free. The chairman of my board of trustees, he president of the Chamber of Commerce, said to ne the other day, 'Are you as free in your preaching s you want to be?' 'Yes,' I replied. The more freelom a man has the more care a right-minded man vants to take in the use of his freedom."

We were at a lunch table with Mr. and Mrs. Roberts as the guests of honor. The outstanding Universalist preacher spoke up and said, "Mr. Roberts, I am curious to know how you as a free man and a liberal can climb up into your pulpit over the Westminster Confession. I have always understood you have kept it at the foot of the pulpit stairs."

"What we take up into the pulpit and all that we are expected to take up into the pulpit and all that I was asked to give adherence to when I was ordained a Presbyterian, was the spirit of the Westminster Confession," he answered.

"We attended a great meeting the other night of the Boston Universalist Club," spoke up another man, "and the Baptist preacher, the speaker of the evening, said that Bobby Burns by his poetry had laughed Calvinism out of Scotland."

"That's all right for a Baptist to say," said Mr. Roberts. "But neither Bobby Burns nor anybody else can laugh Calvinism out of Scotland or any other place where it gets its roots in. The thing that can't be laughed out is the sublime faith of those old Covenanters in the sovereignty of God. That is the thing that makes Calvinism great, not the hell-fire part of it."

"Yes," said the Universalist preacher, "that is the greatest thing about us as Universalists. We are Calvinists. John Murray came out of a Calvinistic Church. As Dr. Chadwick of Brooklyn used to say, 'We are Calvinists with the hell-fire left out.' We might as well quit if we ever lose that."

"What do you have up in Canada that you didn't have in Brooklyn?" said the host.

"Elbow room," was the reply.

"Your speaker of the other night was right when he said you had more equality over here while they had more liberty in Great Britain. It is the same in Canada."

"We also have McGill University in Montreal," said Mr. Roberts. "We have taken as president Sir Arthur Currie, former Commander-in-Chief of the Canadian forces in the Great War. He is going to make even a greater record as president of the university than he did as a general. We have many of the strongest governors of the university in our church. Sunday nights the McGill students come down on us like an avalanche. Our church seats twelve hundred and the last few Sundays it has been over-crowded. I have been giving a series on the general topic 'The Realization of Life.' (1) Birth and Death. (2) Body and Soul (denying that they are in antithesis and asserting that the body is the part of the soul that we can see). (3) Man and Woman. (4) Freedom and Fellowship. (5) Work and Play. (6) Yesterday and To-morrow (asserting that the realization of life depends not on getting on in this world and winning the next, but in living in both at the same time). Next Sunday my topic is 'The Atheism of the Orthodox,' pointing out that the real trouble with the Fundamentalists is unbelief. They can't trust the spirit of God. They can't trust the spirit of truth. They have got to tie up the spirit of truth in a pen."

"How about the Peace Movement?" he was asked.

"Some cheering things are happening. George Lounsbury, Philip Snowden, Noel Baxter, Ramsay MacDonald and the whole group of English pacifists that went down to defeat in the election after the armis-

tice, are all returned to Parliament in the last election."

"Just one last question, Mr. Roberts," our outstanding minister said to him. "What about the liberals? What is the outlook for us?"

"It depends upon the amount of missionary zeal that we get. We hold a great many big ideas, we are tolerant of those who don't agree with us, and sometimes we are lazy. We must get a burning missionary impulse or we will die."

"So This Is Religion?"

William Wallace Rose

The New York State Convention at its recent session by unanimous vote requested the *Universalist Leader* to print the occasional sermon by Mr. Rose of Rochester. We are glad to comply with this request.

"Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no wise enter the kingdom of heaven."

A CERTAIN man prominent in the life of his city said to a preacher not long ago, I am not a religious man. His words were something of a shock. For here was a man engaged in serving the public good, and identified with all sorts of civic enterprises. A certain proposal had been made to him, and this was his reply, I am not religious.

The opportunity being ripe, the preacher began to describe religion to this man as the preacher conceived it to be. When he had finished, the man in question said with new understanding, So *this* is religion? And he was glad to admit that according to this definition he was a deeply religious man.

Now I believe that the inhibition in this man's mind causing him to protest that he was not religious, is in the minds of many people to-day. I suppose if I were to take a census here, there is hardly one among you, even upon a secret ballot, but would hesitate to describe yourself as religious. We have not grown sufficiently away from the idea that a religious person is one who is either a professional religionist, or who has experienced some very great conversion in his life. This point of view is indeed a credit to the name of religion. It is good to hold it highly and with reverence. We do not lightly assume to be something we are not.

But are you sure just what religion is? Do you know what it means to be religious? It is obviously hypocritical to assume to be religious when you know you are not. It is equally wrong to deny to yourself the credit for religiousness, if at heart you really are. To this end may I therefore define religion to you as I see it, and perchance cause you to exclaim when I am done, So *this* is religion!

Let us begin by understanding plainly that there is true religion and false religion. To that end let us take the reviewer's stand and observe some of the events transpiring in our world to-day, dividing the spirit of true religion from that which is false.

Religion versus Fanaticism

The first event which passes in review is of course the dreadful condition in the Near East which threatened the world with another war, this time a Holy War. To begin with there can be no such thing as a holy war. The very words fight one another. Franklin has said, "There never was a good war nor a bad peace." It is true.

See the Turk sweep into the ancient city of Smyrna, a city of over 300,000 souls. See them burn, kill, ravage and steal. See this once prosperous city a mass of charred ruins. See the innocent inhabitants thereof driven either into these flames, or into the sea.

Your soul revolts against this, and you cry, If this is religion, then give me paganism. If this is holy, and at the behest of God and His prophet Mohammed, then give me Satan. But this is not religion, this is fanaticism.

Look again. Into that ravaged city, among the dead and dying, the pestilential and the hungry, come a small band of relief workers. Missionaries, teachers, sailors and others imbued with the Christ spirit. See them surrounded by thousands of forsaken refugees, who try to kiss their feet in very joy. See them gather the children and the aged. See them set up efficient agencies for relief. See the word go out to a compassionate world for money and food.

See all this and your faith begins to revive. Your throat is choked with something you can not explain. Your breast fills with pride over the fact that these are your kind of folks, and you cry, God be praised.

This *is* religion. This is the spirit that meets fanaticism with love. Will you not be proud to wear its livery if these are also your sentiments and impulses? "Blessed be the peacemakers, for they shall be called the children of God."

Religion versus Ecclesiasticism

Here is another picture of a great denomination in convention. Hard and fast rules governing the marriage of divorced persons are being tightened. The plea of humane priests of this Church is of no avail. The Episcopal Church draws closer her lines, and declares that no priest of that Church may marry a divorced person unless that person be the innocent party, and the cause adultery.

If you are human you react to this stringent ruling. You are glad other Churches leave this matter to the discretion of the minister. You are glad the state itself is not so severe. You remember there are other things besides infidelity that break down the human spirit and make marriage a mockery. To hold together a man and woman who loathe one another and who desire to be free, is to my mind a crime against God. To keep apart a man and woman who truly love one another, because one may have escaped from a mistaken marriage, is to my mind a crime against God. If this is religion, then I am not religious. But this is not religion, this is ecclesiasticism.

Yet in this very convention which tries by church law to keep together whom God hath put asunder, we hear the voice of Bishop Lines of New Jersey, raised in a daring plea to the Church to fight social

injustice. We hear him denounce as pagan a civilization which allows cities to grow up with homes of luxury and extravagance, waste and selfish comfort, at one end, and mean streets and comfortless homes at the other end. We hear him speak of the breakdown of our civilization and men and women in revolt against rotten institutions. We applaud this magnificent plea for the application of the gospel in all the relations of life into which men are brought,—social, political, industrial and communal. And we say in our hearts, This is religion. Why make clean the outside of the cup and platter when within is all uncleanness and excess?

Religion versus Bigotry

Another picture. This summer while I was preaching in Provincetown, a visitor from the Middle West came to inspect our handsome and historic church. As she entered the beautiful auditorium, she chanced to inquire the denomination of this church. When the reply came, Universalist, she grew pale and retreated as fast as she could to the outer door. There it occurred to her to explain her strange action. She said that she had entered by mistake and could not remain. A brother in her home town had once attended a Universalist service, and on learning this, her dear old mother had cried the whole night through. She must not bring more sorrow on her loved one.

This woman and many like her reflect another angle on religion, and a brand of teaching which has been as far from religion as any teaching could be. An example of this sort stirs deeply the ordinary listener, and lowers the respect we all feel for religion. But this is not religion. This is bigotry.

To offset such bigotry, we have fine examples of Christian comity and fellowship. Bigotry still lives, but its influence is waning. This is as it ought to be, for true religion does not concede that difference of race or color or creed means inferiority.

Religion versus Priestcraft

Still another instance. In a certain city two men have died, both having been born in the Catholic faith. The one is a good husband, father and citizen. But he did not attend church regularly and disobeyed some of the rules of the Church. He is refused burial in consecrated ground.

The other man is a waster. His weaknesses have led him astray, and he is murdered in a drunken brawl. But he was faithful to rules laid down by his Church and was buried with pomp and honors.

Here, too, we experience a revulsion of feeling. We instinctively say, Something is wrong with this picture. If this is religion, count me as a nobler pagan. But this is not religion. This is priestcraft. Jesus drew no such distinctions between men. He denied no one access to the Father. So when the minister of another faith is called in to say the last rites over the good man who has disobeyed the rules of the Church, the sensible person will rejoice and admit that this indeed is religion.

Does that mean there is no true religion within the great Catholic communion? Not at all. It only suggests that in that communion as in all denominations, including our own, there is false and true religion, as the frailties and judgment of humans veer from the true course. "Have we not all one Father? Hath not one God created us?"

Religion versus Pharisaism

Still another. In a new book by Dr. William S. Rainsford, one time rector of St. George's, New York, we read how the elder Morgan tried to dominate his own church and lost. Dr. Rainsford sought to democratize his church, and Mr. Morgan was graciously in favor. But Mr. Morgan thought the movement should not disturb the vestry, and gave the following reason: There were times when press of business made it necessary for him to meet with the vestry in his own home, and inasmuch as he could only invite gentlemen to his home, would they kindly see that none but gentlemen sat upon that august board. Happily Rector Rainsford was a great man, and thwarted Mr. Morgan's design. Morgan in high dudgeon withdrew from the vestry.

We will never know how many persons this incident, well known and advertised at the time, alienated from the Church of Christ. This is the very stuff upon which the enemies and scoffers at religion have fed for many years. But this is not religion. This is pharisaism. We have such pharisaism with us always. In all churches we have people who refuse to mingle with the common folk. We have people who claim to love their church, but who want nothing to do with their neighbors, and who view with repugnance the incoming stranger.

At the time I read Dr. Rainsford's book, I chanced upon a news item telling the heroic deed of a man plainly not a gentleman according to this pharisaic standard. This man saved the lives of many gentlemen and ladies at the risk of his own. A railroad bridge had been swept away by flood. One train had been wrecked, and another was approaching unaware of danger. This rough workman swam the swollen river four times in order to warn the incoming train and bring medical aid to those already injured.

That man might never sit with Mr. Morgan on the vestry of his church. But he was a man religious to the core of him. Probably he was profane. Maybe he gambled. Undoubtedly he took a drink when he could get it. Certainly he could not make a good appearance in a drawing room. But this man risked his life on the proposition that there was a God in heaven, with an eye to pity and an arm to save. And Jesus would call him brother, for he did the will of God.

This is religion in its finest flower. Men may be snobs, but God is no respecter of persons, and all who have the spirit of good-will are acceptable unto Him. And unto Jesus. And unto us.

Religion versus Christianity

Yet another. Here is a fine church edifice in the heart of the city. Around it cluster a needy humanity. The church members come Sundays from afar. They are well to do, nicely clothed, warmed and fed. To their church they come for spiritual food. But they do not feed their community. They are hardly aware of its existence within their shadow. They use their untaxed property for their own enjoyment. They awaken a profound resentment in all lovers of humanity. Religion suffers as a result.

But this is not religion. This is churchianity.

This is violating Christ's law that we must save our lives by losing them.

But over here is another church in the same situation. In it are people with vision who awaken the church to a sense of its selfishness. They turn attention from the elaborate music and the costly preaching and the exclusive social affairs, to the needs of the neighborhood which bears its shadow. The social hall is thrown open daily. The children and young people troop in. And religion, true religion, breathes again. Christ's command is fulfilled—Go ye into the highways and byways and compel them to come in that my Father's house may be filled.

Religion versus Dogma

One final illustration. Here are various denominations. Each feels itself ordained of God. All who differ with its methods are regarded as outlanders. They lift the eyebrow and purse the lips at the claims of others. Franklin's witty saying is fulfilled in them—"Orthodoxy is my doxy, heterodoxy is your doxy."

We enter these churches. In one we find ritual, form, beauty of service. In another, fervor, passion for creeds, vehemence of conviction. In still another a clinging to the literal interpretations, ignorance aflame with zeal. Is this religion? Of course, other things being equal.

Then you come into a church like ours. No ritual, little form, no arrogation of supreme authority. Less austerity, more friendliness. You come again in the evening, and find a happy laughing congregation, listening to a sermon illustrated by pictures of God's wonder world, or stories from plays and books. Is this religion, you ask? Why not? Must religion be ever somber, formal and lifeless?

So This Is Religion?

So this is religion? Yes, this is the difference between true and false religion. And I contend that it is these manifestations of false religion which serve to alienate so many otherwise high-minded and humanity-loving people from the churches. They can not abide fanaticism masquerading as faith. They can not see ecclesiasticism and believe it to be love. They revolt against bigotry, dogmatism, hypocrisy and pharisaism wearing the holier-than-thou expression.

Micah said to be religious was to do justly, love mercy, and walk humbly before God. James said, Pure religion and undefiled before God the father is this, to visit the fatherless and widow in their affliction and to keep oneself unspotted from the world. Jesus said, Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father who is in heaven.

It begins to appear then that religion and the religious are not discovered by the old tests of adherence to creed, church, Bible, etc. One may believe all the creeds of all the Churches, and still be hard of heart and vile of life. On the other hand, one may dispute every creed, and never enter a church, and yet do justly, love mercy and walk humbly.

What Is Religion?

What then is religion. Listen and remember: Religion is moral goodness in any form, in any man, in any place. The religious man is not the standardized good man, but rather the *good* good man. He must do more than others. His virtues must exceed those of the scribes and pharisees. He must rise naturally above the average morality of his day. This was the way Jesus put the matter.

Religion is not a creed, nor a method of conduct, nor a system of ethics, although all these things enter into it. Religion is personal influence. It is moral goodness awake and aflame in a world of unmoral badness. True religion is the radiation of a person dominated by the highest motives, such as love, mercy, truth and courage. It makes men human. False religion is the influence of those ruled by arrogance, selfishness, cruelty and fanaticism. It makes men inhuman.

Christianity, which we here invite men to believe in and to practise, is at bottom the personal influence of Jesus Christ, the personification of moral goodness. If Christianity has spread over the world, it has done so in spite of the errors which I have described in this sermon, and because men and women have fallen in love with Jesus, and fallen in love with Christ kind of people.

Jesus went about doing good. He healed the sick, gave sight to the blind, fed the hungry and brought joy to those who mourned.

He put forth no creed. He organized no revivals. He said nothing about state or church or army. He simply radiated his religion. Moral goodness is always and everywhere a challenge to the world to stop, to witness and to follow. And the beauty of this kind of religion is that it angers nobody, it arouses no bitter opposition. But Catholic and Protestant, Jew and Gentile, can join hands under its banner, while skeptic and unbeliever look on and bid Godspeed.

And after all, it is the moral conquests which leave no ruins, and moral leadership which brings no regrets. If you doubt me, scan history. Take Israel, her many wars, her mad diplomacy, her crowded marts of trade and her neglected temples. All is gone to-day. Is anything left? The Ten Commandments are left. "The Lord is my shepherd," that is left. The Sermon on the Mount is left. The moral conquests of Israel, and they alone, are left to tell of it.

Then there is Greece, mighty nation of old. Teeming armies, brave navies, brilliant people, wealth beyond avarice. All is gone to-day. What is left? Homer is left. Aeschylus and Plato are left. And above them all, the man they sentenced to death, Socrates, he is left. The moral leadership is left, that alone.

Corinth used to be one of the greatest cities of the ancient world. Seems to me I have heard of Corinth. Let me see . . . ah, yes, I remember it now. A Roman Jew by the name of Paul, under-sized, near-sighted, visited Corinth once upon a time. He made some friends there and later wrote them a letter in which occurs the line, "Though I speak with the tongue of men and of angels and have not love I am become sounding brass and a tinkling cymbal." Lucky for mighty and majestic Corinth that this moral giant visited her, or she would have been forgotten altogether.

Or take our own United States. I have heard of a

ter written in 1861 with this sentence, "I hope to ade knee deep in Southern blood." That is all gone. hat is left? Lincoln is left, with his Christlike orality. "With malice for none, with charity for all." he moral content alone endures.

So this is religion? Yes, my friends, this is re-ion. And what are we going to do about it? This -day is the big issue between the Universalists and angelical and ecclesiastical Christians. The man the street is experiencing a revulsion of feeling every y as he is confused by the masquerader of religion. t him right, my friends, give him vision, settle his ubts, restore his faith. Teach him the greatest uth in the world, namely, that "except your right-usness shall exceed the righteousness of the scribes d pharisees"—unless your Sunday religion is put into operation Monday and Tuesday and the rest of the week—"ye shall not enter the kingdom of heaven, ye are none of mine."

"Build me a church, the Master said,
A church that I will be proud to head,
Build it with people of every creed.
Build it to serve the world's true need.
And when the cornerstone is laid
Call it the Church of the Unafraid.

"Shall we build the church as the Master said?
Shall we keep his spirit at the head?
Afraid of none, as free as air,
Attuned to joy, breathing our prayer?
The friend of each soul God has made?
Shall it be America's Church of the Unafraid?"

(*Henry R. Rose.*)

Vest Pocket Lay Sermons

III Reconstruction

Agricola

THE world must reconstruct itself anew. It is not all in ruins, but many of its instrumentalities are. Its balance of power scheme has faded away; a new one must be made any is to exist at all. Its national systems of conomics are badly shattered; society must recon-der those economic laws it formerly deemed unas-ailable. Its psychology is dislocated, and men do ot know where they are wandering or what to believe. s religion still exists, but under the show of a great ear and a great doubt. Our educational schemes are eing cast into the crucible, having failed to produce xpected results. Science alone seems to remain un-cathed, its methods still valid, its conclusions still ntitled to respect and confidence. Man's efforts to enetrate into the unknown—once a realm of terror, ow a fruitful and friendly field of inquiry—are still ielding brilliant results despite anarchy in politics, ociology, pedagogy, and religion.

The world needs builders. Builders of houses nd sky-scrapers, but also of thought, imagination, deals. We need builders of rhymes as well as cathe-rals, symphonies as well as pyramids. Destructive orces have so long held sway there must be an era of onstructive building. Houses have been wrecked y shells, lands torn up and rendered untillable, ridges and roads destroyed, wealth shot away in gun-owder. The architect and the mason will be occupied or decades, not indeed to multiply new homes but merely to replace the old. In like manner we must ut a new intellectual covering over our heads. We re sadly in need of a new psychology, solid ideas as o social forces and methods, revised views of the pur-oses and ideals of religion.

Can we survey the field and lay out a rational lan of reconstruction? Can we mark out highways hrough this wilderness of chaotic and confused ideas? Upon our success in doing this depends the future of ociety.

Reconstruction is better than destruction. Build-ng up is more honorable than tearing down. And yet ometimes it is necessary to do the latter. The ground nust be cleared, and old buildings razed before the skyscraper or the temple can be erected in their place.

In the intellectual and religious worlds there is similar need of a clearing up process—the destruction of old beliefs, false ideas, superstitions. The human mind is like an untilled garden, or an unbroken field. It abounds in weeds, rank grasses, stones, swamps, thorny thickets, tropical jungles where the sunlight never penetrates. There is much pioneering to be done before the rank growths are destroyed and the human mind, like a well tilled garden, grows only useful things.

Nature does no more for the human brain than she does for the physical world around us. Everywhere she leaves imperfections. Those who once claimed nature is perfect must reconstruct their beliefs. For nature strives primarily not for beauty and perfection but for efficiency, for mere existence. She is not concerned with how her products shall look but that they shall live amid ceaseless strife. At all hazards the game of life and the competition of forces must be continued. If necessary to that end a single life must be sacrificed, or a world hurled into chaos.

So nature with her perpetual obligation to exist creates beautiful mountains and slimy swamps reeking with poisonous malarias. She fashions equatorial jungles or polar ice fields with the same insouciance as the stately palm and the beautiful evergreen. Beauty is not the end of being but a by-product. Intellectually the process and the result are the same. Our minds may be gnarled and twisted, they may be misshapen, untilled, filled with superstitions, but somehow they function. It is the purpose of education to do as the farmer and gardener do, cut away the weeds, remove the stones, drain the swamps, prune the trees, and leave the mind a beautiful and symmetrical field. In doing so education creates beauty as well as efficiency.

Religion likewise is to remove the old landmarks of superstition and ignorance and put in their place the beauty, the symmetry, the fruitful order of a proper view of man, a correct notion of the world and its Creator. A complete reconstruction such as this would remake society.

Our Unitarian Brethren Pushing Forward

THE Directors of the American Unitarian Association have appointed a Commission for the Promotion of International Justice and Good Will. Dr. Eliot is the chairman. Other members are Elmer S. Forbes, Harry Foster Burns, Stephen P. Duggan, Paul Revere Frothingham, Frederick R. Griffin, John H. Lathrop, William I. Lawrance, Charles H. Levermore, Adelbert Moot, Charles H. Strong, William L. Sullivan.

In common with other Protestant Churches they ask all ministers to emphasize "Good Will among Men" on Dec. 17, observing that date as an International Peace Sunday.

They have issued a selected list of books and pamphlets on subjects of international interest, and suggestions for Scripture readings, hymns and service for Dec. 17, which the *Universalist Leader* will be happy to help distribute.

They ask people who "want to do something" to make sure that the books recommended are in the city or town library and that they are recommended in the columns of the local papers. If churches want interesting speakers, the office at 25 Beacon St. will help get them.

"If we do not destroy war," said Lord Bryce, "war will destroy us."

"If the people of the earth can not learn to live together in concord, our civilization is doomed," says this commission.

The commission issues the following Declaration of Principles similar to declarations issued by other Protestant denominations. Dr. Sullivan dissents from paragraph seven and Mr. Moot questions paragraphs six and seven. It is amazing, however, to find such general agreement among strong independent men upon proposals as concrete as these:

AN INTERNATIONAL PROGRAM FOR AMERICA

The most important social necessity of our time is for the Churches of the living God in all lands to organize their forces to prevent war and to promote international co-operation and good will.

America can not be justified to her own conscience or in the sight of God if she longer holds aloof from assuming her fa share of the burdens and problems of a distressful world.

We therefore believe that the United States should officially represented at International Conferences by men wi can speak and vote as well as observe and report.

We believe that representatives of the United States shou be appointed to participate in the humanitarian undertakin of the League of Nations. We believe that this can be don without committing the republic in one way or the other on th question of membership in the League.

We believe that the United States should become a membe of the new Court of International Justice created by the Leagu of Nations and should have an official representative in tha tribunal, provided that the United States shall have the sam voice in the selection of the Justices of the Court that the othe participating nations enjoy.

We believe that the United States should make generou contributions, by loans or waivers of obligations, toward the relie of the burden of debt and poverty resting upon the nations o Europe, to the end that economic stability may be restored an progress in reconciliation and reconstruction made possible.

But we believe that, in return for the cancellation of debts the United States should require the proportionate abandonmen on the part of the debtor nations of all militaristic and imperialisti programs and expenditures and that unless such assurances ar amply validated the government should press for the full pay ment of debts and interest. The contributions of the Unite States for the relief of Europe must be used to advance and no retard the real interests of humanity.

We believe that the United States should take the lead i calling a Conference of all the civilized nations to consider an endeavor to reach some decision and action upon such subjects o common and urgent importance as Relief from the Burden o Armament, the Stabilizing of Exchange, the Just Treatment o Religious and Racial Minorities and the Prevention of War.

We call upon all Americans to ignore past issues, disregard differences in creed and party, put away partisan prejudices an unite in a determined effort to secure action on the part of our nation and government in the carrying out of these principles and purposes.

In another column we print "A Suggested Read ing List in International Relations." Universalist may add the *Universalist Leader* to the list, as it i likely to be included in future lists our Unitarian brethren issue.

Direct News from the Near East

DR. A. ROSS HILL, vice-chairman of the American Red Cross and in charge of Foreign Operations, is not an alarmist. For many years president of the University of Missouri, now being sought by half a dozen American universities as chief executive, he is noted for coolness and balance. But he puts everything he has of appeal in the cables he is sending weekly and sometimes daily to the Red Cross offices in Washington.

What is happening may mean "the death of the Greek nation." The amount of help from outside will decide that question.

It is more than the question of feeding and sheltering the thousands who are tramping along the roads and sailing in huge shiploads, seeking safety. It is the problem of pestilence coming from these abnormal conditions which could easily turn all of Greece into a pest hole and spread to other parts of Europe an even the New World.

The question of war or peace is the fundamenta one, but the relief problem and the preventive meas ures necessary create a task simply gigantic in its size

The armies camped at Saloniki during the wa lost tens of thousands of men without moving fro the base. It is one of the worst malarial centers Europe. Camping there now are 140,000 refugee exhausted by hardship and weakened by starvatio Others are streaming in. Nothing but the highes form of intelligent relief on a colossal scale can preve one of the worst disasters in history.

The account of the situation as given in the *Re Cross Courier*, printed below, must be read with th further knowledge that just as fast as ships can b loaded and cargoes transported supplies of foo

nkets, clothing, quinine, are being rushed to meet e need. Red Cross workers already in Europe, nericans in Greece, and a small executive force from e National Red Cross Headquarters have been bilized to do the work.

"Direct cable messages from Athens, received is week at National Headquarters from Dr. A. ss Hill, vice-chairman, who is directing relief rk throughout the territory over which the Ameri- n Red Cross has relief jurisdiction in the Near st (all of Europe) show the situation is increasingly ious, more than 1,500,000 men, women and chil- en undergoing the most excruciating suffering. Un- s relief measures are abundantly available and food d medical supplies hastened to the camps swarming th distressed human beings, the winter will make of eece a morgue such as the world has never before tnessed.

"To the continuing evacuation of Asia Minor s now been added masses of refugees moving out of stern Thrace and a host fleeing from districts in e immediate vicinity of Constantinople before reats of reprisal attributed to the conquering Turk- h commanders. All roads are choked as the Greeks, menians and other Christian peoples move to the st toward Saloniki. There are no known terrors ich these oppressed peoples are not experiencing.

"A first hand report comes from Miss Sophie elson, of the Red Cross Nursing Service, just re- rned to Athens from Saloniki, the largest refugee nter in Greece. Miss Nelson states: 'There are ,000 in Saloniki and another 70,000 in surrounding untry; hundreds dying daily; malaria sweeping all mps. There is no food, no clothing, no medical pplies. Whoever gets sick dies.'

"Smallpox is spreading, there is looting at night, d every day hundreds fight for food, rioting in the cinity of the one soup kitchen, which can dispense ly 75,000 portions a day. Suicide among those who n no longer endure suffering is one of the outstanding agedies in Saloniki, now a maelstrom of deepest woe.

"It is estimated about 350,000 are fleeing from out Constantinople, and a similar number is leaving ntus, in Northern Asia Minor, doubling the number refugees now in Greece. Dr. Hill cables that this ovement is staggering Greek officials and the relief rsonnel. He states:

> "In the opinion of Dr. Doxiades, newly created Greek Minister of Relief, it may mean the death of the Greek Nation. Dr. Doxiades says: 'The fate of Greece is now in the balance. Whether we survive or perish as a nation depends on the help we get from the outside. The Patriarch of the Greek Church in Constantinople telegraphed Dr. Doxiades as to what port ten ships filled with his people should go to. Dr. Doxiades replied directing shipment to the Ionian Islands off the west coast of Greece. There ships are carrying 15,000 to 20,000. The rest of the 350,000 are expected to leave as rapidly as ships can carry them. Dr. Doxiades said: 'These people are accustomed to city life and can not support themselves in the country. Greece can not take care of them.'
>
> "The refugees from Pontus are fleeing from actual prospect of death. It is expected that all able-bodied males will be held and that the refugees will consist of old men, women and children. About two-thirds will be Greeks and one-third Armenians. Dr. Doxiades says further: 'Greece has 4,000,000 people. Of these 2,000,000 are too poor to help others. That leaves 2,000,000 who can contribute something to support the refugees of whom we will soon have 1,500,000. There is thus one and one-half refugees to every two able citizens among us. A load like that will kill us in two years. America and the other nations must decide whether it is worth while to the world for the Greek nation to live or die. My personal hopes are centered on America. I believe the existence of my country is in her hands.'

"The situation on the islands in the Aegean Sea grows more desperate daily. On Cyclades and Milos and Naxos scores of thousands are naked and starving and unhoused. Dr. Hill cables:

> "On other islands where Greek gods were born and epic deeds achieved, numberless human beings lie exposed in their scanty rags. An epidemic of scarlet fever is sweeping the Island of Canea. Refugees on the mainland outnumber those on the islands and are living in such congestion that health and life are menaced. One camp on the outskirts of Athens is filthy beyond description and may cause epidemic among the normal population. The helping hand of humanity must stretch out to these people or Greece and her islands will become a burying ground for scores of thousands. There are thirty cases of smallpox in camp at Saloniki. At Piraeus soldiers are guarding the isolation camp, but thirty smallpox patients climbed the wall and fled.

"Still later Dr. Hill cabled the alarming spread of disease and expressed fears for the fate of many thousands exposed to the elements, as the rainy season has set in. He states:

> "Babies sick by thousands, and births are occurring daily in all camps. The race is now between supplies and those fresh shiploads of people (the 600,000 noted above). The question is, can the refugees now here be snatched from starvation before new hordes arrive. At last moment ten boatloads of refugees from Constantinople, assigned to the Ionian Islands, were diverted to Epirus, Patras and other places. Every city in Greece will have large quota, with Saloniki, Athens, Piraeus, and other ports choked and bursting with unassimilable thousands.

"Greece is not stolid, but doing all it can and lending every aid to the American Red Cross personnel. King George of Greece has, through Dr. Hill, cabled to National Headquarters his thanks to the American Red Cross for its help and extending appreciation for the humanitarian service of the American people in this crisis.

"Every atom of strength and industry, Dr. Hill reports, is exerted in perfecting the Red Cross relief organization, whose morale is admirable amid awful scenes of horror and degradation. The wretchedness of little children clinging to their mothers' skirts and carried in loving arms is most despairing. Dr. Hill says:

> "These little ones are the only hostages for the future of that large element of the Greek people who first established themselves in Asia Minor 3,000 years ago. Huddling in warehouses, schools, churches, and other buildings, they sleep upon cold floors or bare ground, all their worldly possessions covering them

or piled at their feet. In many barracks, children and old people lie day and night with flies eating at their bruises and wounds, all helpless—their future black. The fate awaiting these driven folks hangs in the balance of the world's quick charity."

"The morbid picture is not, can not be overdrawn. Language is too inadequate to depict, in the reports of those Red Cross workers struggling in the midst of a calamity whose bounds no human skill or foresight can trace to-day, the depth of problem. For Greece stands confronted with the choice of becoming either a sepulcher or the place of a rebirth for her Asia Minor civilization.

"In consequence of many applications received for appointment to positions in the Red Cross refugee relief service in Greece, National Headquarters has felt obliged to issue a statement of explanation. Only a small unit of executives has been sent to Greece, and it is expected that additional personnel needed will be obtained wholly or chiefly from Red Cross workers still in Europe and through recruiting Americans and others in Greece.

"In case it becomes necessary to recruit personnel in this country, selections will be made from lists already in hand of trained persons experienced in European relief work and inured to the hardships which the present emergency will entail. It may be assumed, generally speaking, that no one at present in the employ of the Red Cross in the United States will be assigned to foreign service.

"It is hoped that the facts here set forth will be made known to all applicants for work in Greece, along with the appreciation of Red Cross National Headquarters of their willingness to serve. All applications are being referred to Division officers and it is most desirable that inexperienced applicants be advised that the need for personnel is not sufficiently great to justify their employment."

Conditions on the Asiatic side of the Hellespont where the Near East Relief has charge of relief work are graphically portrayed in the following cables from Athens and from Beyrouth just given out for that organization by C. V. Vickrey:

> The evacuation of all Asia Minor orphans is necessary. All Greek children are already *en route*. The Armenians are following immediately. The steamship Belgravian chartered by Near East Relief is evacuating seventy-five hundred from Samsoun direct to Greece. The steamship Marta is proceeding with Syrian and Nestorian refugees from Constantinople *en route* to Mosul via Alexandrietta. Marta will then proceed to Mersine to evacuate three thousand orphans from that port to Beruit. We are establishing a skeleton organization in Greece to make arrangements for the orphans. The steamship Marie Louise is evacuating the remainder of the Kouleli boys, also other Constantinople orphans located on the Asiatic side or in requisitioned buildings. Skeleton organization is set up with a view to providing for all Constantinople orphans in case eventualities require complete evacuation from this city.
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> Religious America's glorious charity can not atone for political America's crime. Outraged humanity and the dead boys who brought Armistice Day demand America restrain the Turk or offer the Armenians refuge.

Methodists at Their Worst and at Their Best

How a Preacher Lost His Job

Part I

THIS is not only the story of how a preacher lost his job. That is a story of Methodism at its worst. It is the story also of how *Zion's Herald*, Boston, and the *Christian Advocate*, New York, handled the matter. That is the story of Methodism at its best.

The preacher who lost his job is the Rev. J. D. M. Buckner, of Aurora, Nebraska. He has a son, a member of the law firm of New York City of which Elihu Root, Jr., is the head and Elihu Root, Senior, is chief counsel.

News of the occurrence might have been confined to remote counties of Nebraska if this son in his quick New York City way had not had his father set the story down and print it in a pamphlet. The son then wrote a letter to all of the leading journals of the country enclosing the story.

Then the trouble began. The *New Republic* gave over two solid pages to an editorial on "Methodism vs. Intellectual Honesty." Other journals and magazines have taken the matter up.

The story is worth telling:

"After nearly forty years of service as a minister in the Methodist Episcopal Church," says Dr. Buckner, "I have been retired by the Nebraska Conference over my protest. This booklet would not be worth my time to write or your time to read if its object were merely to expose a piece of individual injustice. Such personal injustice as was suffered, such unfairness as may have existed in denying me a trial, such disingenuousness as may have been practised in the invocation of a retirement clause written and always employed for an entirely different object, were all incidents to the larger purpose on the part of Bishop Stuntz and his cabinet to suppress liberal thinking and liberal preaching in the Methodist Church in Nebraska. I feel that this latter issue is worth my writing about and worth your reading about because it raises questions of far-reaching importance to the future of the Church in all denominations.

"For many years there has been a fight on in all denominations between what are commonly called the 'new school' men and the 'old school' men. Speaking in a large way this fight until very recently has been limited to preachers and professors. Church members have not been let in on it.

"The new school men do not believe in the verbal, literal, inspiration of the Bible; they believe in the historical interpretation in the light of the times when written and with consideration given to the education, character, and vision of the different men who wrote the Bible. Consideration is also given to the methods

of copying and recopying, translating and retranslating, the Bible during many centuries. This attitude towards the Bible and the study of it as sacred literature is commonly called 'Higher Criticism.' The old school men believe in the literal, verbal, inspiration of the Bible; that every statement in the Bible must be accepted as literally true because inspired.

"Another disagreement is even more important. The new school men believe that the modern conception of religion should be one of personal service to fellow men. The old school men, while of course approving of such service, continue to lay primary emphasis upon personal reward.

"New school men accept the demonstrated conclusions of science in the fields of geology and biology. Old school men reject these conclusions in so far as they feel that they are contrary to the geological and biological account found in the Bible. The world was created in six days, because the Bible says so. Man was created as he now is, and not developed, because the Bible says so.

"In the Baptist Church, after a conspicuous struggle reported at length in the daily press, the new school men achieved a victory in the recent Baptist Convention at Indianapolis. In the Presbyterian Church the struggle is an old one, with Union Theological Seminary (no longer officially connected with the Church) leading the forces of liberalism in so far as it has furnished teachers and students urging the modern views on these questions. In the Congregational Church, Dr. George A. Gordon for a generation has with tongue and pen been a notable leader of liberalism. In the Methodist Church also there have been many outspoken leaders of the new school, among the ablest and most influential of which may be mentioned the late Dr. Borden P. Bowne, formerly professor of Philosophy in the Boston School of Theology. On the other hand, Mr. L. W. Munhall for twenty-five years has been doing his best to hold the Methodist Church in rigid adherence to the old dogmas and traditions. In 'Methodism Adrift' and 'Breakers Ahead' he has given effective voice to the old school view. I have believed and preached the views advocated by the late Dr. Bowne. I believe that the hope of the Methodist Church and of all Churches lies in the triumph of the new and modern conception of the Bible and of the function of Christianity as applied to the modern problems of a torn and disordered world.

"For twenty years I have openly taught the views described as those of the new school men. I have believed that these views should be preached to my congregation and not limited to closeted conversations or controversies among preachers. I believe it is wrong to believe one thing and preach another. I believe it is wrong to believe one thing and keep discreetly silent so that the impression is created that a man believes another thing, even if he does not expressly say so. I believe that ministers are harming the Church and corroding their own characters when they privately concede the error of an assumption and yet by silence or by dodging or by the use of big words perpetuate what they honestly believe to be a deception. For those old school men who sincerely believe the views they espouse I have respect. I think they are wrong and I am sure that progressive views of the Bible and religion will eventually triumph, as they have already triumphed in many places.

"At Aurora, Nebraska, as pastor of the Methodist church, I have preached the beliefs of the new school men for eleven years. In May, 1922, I sent an article entitled 'A Good God' to the *Omaha World Herald*, the *Nebraska State Journal* at Lincoln, and the *Hamilton County Register*, the *Aurora Republican*, and the *Aurora Sun*, at Aurora. This article was printed in all of these papers at or about the same time. It follows below:

> "A good many years ago I decided God was good. This conclusion was reached from two sources: The teachings of Christ and my own personal experience. As I studied the teachings of Christ and my own personal fellowship with God I decided my God is good. That faith has grown with years and I believe it more strongly to-day than ever in my life.
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> "When I read in the Bible anything which reflects on the goodness of God, I do not believe it. All scripture must be measured by the life and teachings of Christ. When I read that God killed all the people in the world except eight with a flood, I say that does not sound like my God. When I read that God told the Hebrews to kill all the Canaanites and take their property, I say my God is a missionary and seeks to save men, not to kill them. Why should I believe that story coming out of the dim past, painting God as a cruel tyrant, any more than I should believe that God told the Germans to kill the Belgians and steal their property?
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> "When I was pastor at David City and we were studying the conquest of Canaan, a girl asked me if it was right for the Hebrew soldiers to kill the women and children. I said 'No.' Then another girl said, 'Why did God tell them to do it then?' I said, 'God never told them to do it. The writer was mistaken.' I have been asked many, many times why God hardened Pharaoh's heart ten times and then brought ten plagues upon innocent people which caused untold suffering. For twenty-five years I tried to fix it up, but always failed to satisfy the people or myself, until finally I had the courage to say, 'God never did it. My God is good.'
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> "When I read that God commanded David to number Israel and he did it, but God was angry with him and killed 70,000 innocent men with a plague, I must defend God against that charge and answer, 'He never did it.'
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> "When I read that a few peeked into the ark and God killed 50,070 people of a child-race for that offense, I said it could not be true.
>
> "When I read that story about Korah, Datham and Abiram when they told Moses and Aaron that God would speak to all the people and not only unto them, that God was angry with these men and opened the earth and it swallowed them up with all their families, sent fire and burned 250 men up who had offered incense to Him, and then in His wrath smote the people with a plague that killed 14,700 of them before Aaron could appease God with a burning incense, I say, 'This story can not be true, for my God is better than Aaron, Moses, or any other man.' I can not believe that God killed 185,000 of the Assyrian army one night, that He told Joshua to hock the horses, that He told the Jews they could sell spoiled meat to the Gentiles but not to the Jews, that He commanded that if a boy did not obey his parents he was to be killed, that if a man gathered sticks on the Sabbath to make a fire he was to be stoned to death, and that if any one worshiped any other God he was to be killed. None of these things is like my Heavenly Father. It is no virtue

for a man to believe these things which paint a bad God, even though they are found in the Bible.

"One passage in the Bible, 'Thou shalt not suffer a witch to live,' was believed for so many centuries that it is estimated 350,000 people were killed because people believed that was the law of God; our own American soil was stained with the blood of witches. The judge and the preac her who said, 'We do not believe in witches neither do we believe that is God's law,' were condemned as infidels and enemies of God. The passage is still in the Bible, but we do not believe in witches nor the law that killed them.

"How did we get our Bible? First a religious folk produced a religious literature; second a religious folk selected the Bible from that literature. Now we have a religious folk that interprets the Bible. I must stand with Christ and his teachings and with my own personal experiences with God, and all scripture must be measured by this standard. All the problems and questions in life which are constantly meeting us must be settled on the basis that God is good, and all other questions adjusted to that standard. I can only believe in a good God. I can love, admire, devote myself, worship, follow, obey only a good God. All theories of life must make God good or else I can not accept them.

"This article was printed apparently in the other papers, because I received letters from different parts of the country concerning it. Articles in opposition were sent to the above-named and printed. Shortly after the publication of this article, I received the following letter from Bishop Homer C. Stuntz:

"*My dear Brother Buckner:*

"I am both amazed and shocked at your letter entitled 'A Good God' which appeared recently in the *World Herald.* I did not happen to be in the city when it appeared and only within the last few days has the text of it been brought to my attention.

"I do not know what the Conference may decide to do about such an unprovoked and unwarranted declaration of disbelief in the word of God. Already it has brought you into unfavorable publicity wherever it is discussed in our own Church circles. It is certain to have the effect of making your appointment more difficult this next fall.

"Yours very sincerely,

"*Homer C. Stuntz.*

"I did not reply to this letter.

"During the winter and spring of 1922, I decided that it might be well after eleven years of service at Aurora to remove to a new charge. I had served the church at Aurora for a longer period than any Methodist minister had ever served a church in Nebraska and I felt that it might be better if I should preach the views I held to a new group for a while and also felt that Aurora should have the benefit of a new preacher. I called twenty of my leading members together and submitted my plan. Nineteen of them were opposed to it. Nevertheless, I continued to think and talk about it and convinced many more of my members that my plan was best, although some continued to oppose it. My quarterly conference, composed of officials in my church, on August 22, 1922, unanimously voted for my return, although it was understood that if satisfactory arrangements could be made with Bishop Stuntz for me to receive an appointment satisfactory to myself, the move would be made. It was also understood and constantly expressed by my leading members that if the Bishop's letter to me augured a disinclination on his part to give me a satisfactory charge, I should ask to be returned to Aurora and they would demand it.

"With the plan and understanding in mind as outlined, I announced that I would preach my farewell sermon on Sept. 3, 1922, that being the last Sunday before the Annual Conference of Methodist preachers at Omaha. I had stenographic notes taken of my sermon, not with a view to current publicity, but because I desired to preserve my last words in a church where I had enjoyed the longest and most successful pastorate of my forty years career as a minister.

"A lawyer at Aurora named F. E. Edgerton, who is a friend of mine though not a member of my church, was present at my farewell sermon. He made a short synopsis of it and sent it to the Omaha and Lincoln papers. This was without my knowledge, although I would have had no objections to if it I had known it. In the meantime I had gone to the Conference at Omaha, where reporters sought me out, handed me Mr. Edgerton's synopsis of my sermon, and asked me if it was correct. I stated that while it was very brief and while some statements did not include the elaboration or qualification given in the complete sermon, yet it could be fairly said to be an accurate short synopsis of my sermon and my views. The reporters had with them a photographer and asked me to pose for a picture, which I refused to do. Apparently they snapped me when I was not looking, because the next day there appeared in the Omaha papers a picture of myself while talking to a reporter. I wish to make clear that while I knew nothing about Mr. Edgerton's sending the report to the papers, I had no objection at any time to any one's knowing what I believed, whether the Conference was in session or not in session.

"A synopsis of my farewell sermon, an even briefer account of which was published as described above, here follows:

"I take two passages for my texts: 'And ye shall know the truth and the truth shall make you free'—'Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision.'

"Jesus said to his followers that they should seek the truth and the truth would make them free. The implication is that the great purpose of man is to seek truth.

"The other text was the testimony of the Apostle Paul when on trial. When he was persecuting the Christians he was a pharisee, and thought he should destroy the followers of Jesus, and said he was conscientious in this work, but when he was on the road to Damascus God showed him that he was wrong and the Christians were right. He testified as a prisoner that he had obeyed the truth which God had revealed to him.

"These two texts teach: First, the best thing to believe is the truth; second, we ought to have a heart that will respond to God and say, 'Let in the light and I will walk in it; reveal the truth and I will obey it.'

"I desire to speak on the difference between an old school Christian and a new school Christian. These terms are colloquial. The two groups are expressed by various terms. For twenty years I have been a new school Christian and before that I was an old school Christian, so I should speak with some authority.

"A few years ago four young men who had graduated from Union Theological Seminary were to be or-

dained by the New York Presbytery and were to go as missionaries. In their examination they were asked if they believed in the virgin birth of Jesus and they answered 'We will not affirm neither will we deny.' Some of the ministers wanted them to answer 'yes' or 'no' but they would not do it. The Presbytery ordained them and they went as missionaries. This brought trouble between the New York Presbytery and the general Church, so the General Assembly passed a resolution requiring all graduates of Union Theological Seminary to take a certain amount of work in an Orthodox Presbyterian school before they are ordained.

"A few years ago the Methodist Episcopal Church Church appointed a commission to select a course of study for our ministers. On that commission were some of the leading educators of our Church with two Bishops, and they selected a good course of study, but some folks raised the cry 'Heresy' and got two or three Conferences to enter a protest, and asked that certain books be taken out and the commission discontinued.

"Last June the Northern Baptists held their convention in Indianapolis, where two thousand delegates assembled in the interest of the Church, representing thirty-seven states. The old school calling themselves 'Fundamentalists' sought to control the convention. J. C. Massee, of Boston, was the chairman of the Fundamentalists and took three years to work up their program. They wanted to elect all the officers and boards from the Fundamentalists, and to adopt a creed to which all ministers, teachers, and missionaries would have to subscribe. Mr. Massee sent out a pastoral letter to all pastors to send 'independent' delegates to the convention. He then arranged a program one day before the convention opened with five addresses, all from Fundamentalists. The Fundamentalists controlled only three states out of thirty-seven and the creed was lost by a two to one vote. The progressives organized for the fight and controlled the convention. W. H. Faunce, president of Brown University, said that the Baptist Church had been saved to the intelligent, educated people of the world. The Baptists have always boasted that they have no creed, but each man must answer to God for his faith and duty, and yet here was a great organized movement to prevent freedom of expression.

"The question is, was it better for Christianity and the Kingdom of God for the progressives to win out or for the Fundamentalists, so I vote for the progressives. I am referring to these incidents to show that the fight is on in all the Churches between the new school and the old school.

"I want to discuss for a little while the difference between a new school Christian and an old school Christian, for there are Christians in both groups.

"There are two theories about how we got our Bible. The old school believes that God dictated the Bible to men and they wrote just what He said, whether they understood it or not. They believe the Bible is the word of God and is infallible. They assume that there were no mistakes made by transcribers who for centuries produced all the new Bibles and also no mistakes made in translation, so that we have the exact words of God spoken to the writers. They say, 'You must believe it all or none.'

"The new school accepts a different theory of the Bible: First a religious folk produced a religious literature; then a religious folk selected our Bible from that literature; now a religious folk interprets the Bible. The new school believes that inspiration is measured by intelligence, faith, devotion; that as these men sought God and lived in fellowship with Him their minds were illuminated as ours are now, but not to the degree of infallibility. Therefore, every book of the Bible is valued by its contents and must be measured by the life and teachings of Christ.

"We ask three questions about every passage of Scripture: Who wrote it? When was it written? Why was it written? You can see that these two theories differ very much. The Bible is a great book; it contains great truths, inspiration, history, fables, legends, and many things which are not to be taken literally.

"You remember I wrote an article a few months ago on 'A Good God.' You all want a good God, you believe in a good God, but some of the things which the Old Testament says God did are pretty bad, and if a citizen of Aurora should do them we would be shocked. I am compelled to believe either that God was once bad or that the record is wrong.

"I believe that Jesus came to live and teach men about the Father, to reveal the Father and make known His will, and that the Jews killed him because they hated him.

"The old school believes that Jesus came to die as a sacrifice in order to soften the heart of God and make Him willing to save man. I believe that saviorhood is as strong in the Father as in the Son, and that God sent His Son because He loved man.

"The old school believes salvation to be ready-made and to be secured by believing certain things and performing certain ceremonies; that it takes place in the courts of heaven. I believe salvation is progressive and takes place in man. By co-operating with God He is able to overcome sin and to practise virtue. It is the indwelling Christ that saves through fellowship. A man is saved in the degree to which he is good. No ritual or ceremony is valuable unless it improves one's life.

"A few months ago when I had forty men in my class, I asked them this question: 'Two men lived to be sixty years old; one was a good man; he was honest, sober, virtuous, benevolent, kind, a good husband, a good citizen, a good father, but not a member of the church and had never confessed Christ as his Saviour. The other man was bad; a thief, a liar, a drunkard, a libertine, a wicked man, a bad citizen, but on his deathbed three hours before he died he called upon God to have mercy upon him as a sinner, confessed Christ, and was baptized and received into the church. How many think the good man has the better chance in the next world?' Thirty-seven voted for him and three for the bad man. Of course, you instantly think of the thief on the cross. Three men give us that history: Matthew and Mark say that both thieves railed at Jesus, but Luke says that one prayed. Shall I believe Luke on the one hand or Matthew and Mark on the other? Except for Luke's contradicted account, Jesus never touched on this great subject during his ministry. Do you think Jesus would have deferred the announcement of so great a principle which affects vitally life and destiny, to the last moment of his life and then declared to a heathen that he could substitute the last hour of his life for a lifetime of wickedness in which he had lived and moulded his destiny?

"I want to say that creeds are a good thing if used for stepping-stones but a curse if used to bar progress.

"In closing I want to say that I have not been disobedient unto the heavenly vision. Forty-two years ago when I stood face to face with God in settling the question of preaching, I promised God if He would let in the light I would walk in it; if He would reveal the truth I would obey it. The thing I have always wanted to know was the will of God and I have been ready to do it at any cost. I have lived up to that pledge to this day."

(To be continued)

As Others See Us

Harry L. Canfield

A BOOK has recently been published in England entitled, "Americanism: A World Menace." The author is W. T. Colyer. Tom Mann wrote the preface. The Labor Publishing Company issues the book. It claims to be "an exposure of the motives and methods of politicians, big business men and their creatures in the United States, and a warning of their danger to the whole world." "It is very significant," says the *Christian Century*, "that a book of such title should be published anywhere —doubly so when it is published by men of the English labor movement, whose leaders have a forward-looking spiritual-mindedness hardly known in the ranks of American labor. . . . What is it that our men of politics and big business are doing that should cause a fine-minded humanist to warn the world against Americanism, as against a plague? Here is cause for searching of heart by Americans, and especially by Christian men, to see what we mean by Americanism, and why it is that our nation is regarded as a danger, a thing to be dreaded if not despised. Is Americanism to take the place of Prussianism in the mind of mankind?"

The Rev. Sydney Strong, writing in *Unity* of a meeting of the Fellowship of Reconciliation held in Melbourne, Australia, tells of two young people who had just returned from the World's Students' Christian Federation, held in Peking, China, in April. They said they "had returned deeply impressed with the ability and character of the students of China, India and Japan. They found themselves often embarrassed in attempting to explain the deeds of Britain and Europe and America, in the Orient. I was interested in the impression these young Australians received from the American delegates. They said that the 'younger Americans' were sympathetic with peace programs looking toward lining up the Churches for a warless world. As to some of the 'older' American delegates, they thought they were too conservative. . . . One striking event marked the China Conference. The delegates found it impossible to agree over what Christianity is, and also over what Christianity has to declare about war, when one of the Chinese leaders suggested that if Christians, who had been trying so long to introduce Christianity to China, could not determine what Christianity is and what it has to say about war, they would better remain at home until they found out. The curtain lectures of the Occident by the Orient are just starting." This information was brought out: "Under the 3 per cent immigration law, Australian architects coming to the United States to study and complete their training are permitted to remain only six months and to agree not to take on contracts while in the States. Result: Architects who would come to America are going to Britain. The architect, being practically the purchasing agent, buys in that country with whose products he has been made familiar in his studies."

Samuel Merwin, author of "In Red and Gold," knowing what is being done to the Chinese by their exploiters, puts these truthful words in the mouth of a Chinese statesman: "The sharpest trading is not done in the Orient. That I have learned from a long lifetime of struggling against the aggressions of white nations. During the discussion of the concerted loan to China, they talked of lending us a hundred million dollars, gold. To read your New York papers was to think that we were almost to be given the money. It seemed really philanthropy. But do you know what their left hands were doing while their right hands waved in a fine gesture of and to struggling China? These were the terms: First they subtracted a large commission—that for the bankers themselves; then, what with stipulations of various sorts as to the uses to which the money—or the credit—was to be put, mostly in purchases of railway and war material from their own hongs at further huge profits to themselves, they whittled it down until the actual money to be expended under our direction amounted to about fifteen millions. And with that went immense new concessions—really the signing away of an empire—and new foreign supervision of our internal affairs. For all these privileges we were to pay an annual interest and later repay the full amount, one hundred millions. It was quite unbearable. But what is poor old China to do?"

When we realize the fact that the United States is well started on a career of imperialism; that its Monroe Doctrine has come to mean that it may exploit Latin-American states without molestation from abroad; that it forces loans on weaker peoples, taking over their governments under the hypocritical pretense of doing so in the interest of those it has victimized; that the Congressional committees appointed to investigate these scandals exonerate the forces responsible for them; when we realize how intense are the race prejudices and hatreds cherished by its people, and how Chauvinistic and narrow their patriotism has come to be; how it conducts on a gigantic scale its military training camps; sends its military men over the country advocating military preparedness; how it continues to build and launch ships for its navy, construct prodigious guns for its forts, increase the deadliness of poisonous gases for war purposes and perfect its air service to the same end—what great good, we may ask, if we are seriously thoughtful, will the United States be able to accomplish for the world by linking up with the League of Nations? Of what transcendent virtues can our country boast that overshadow those of others that come in the same class?

When weaker peoples whom we have plundered cry in vain for mercy, when right-seeing men of strong countries are alarmed at the aggressions of our greed, it may be in order for us to consider well the beam in our own eye while we contemplate removing the mote from our neighbor's. In our present state we can with probable certainty be trusted to defend our own imperialism at any cost and sanction that of those with whom we are allied so long as our own is not interfered with.

That We May Have a More Powerful Leader

Some Suggestions

From the minister of a large city church:

"I wish that we might enlist the *Leader* to make an aggressive fight against war. . . . I wish that we might conduct through the paper a continuous and aggressive campaign." (We are with you. *Editors.*)

From the widow of one of our greatest ministers:

"Don't print news of declinations of calls. It puts the man who declines in the attitude of giving it out when in most cases he has had nothing to do with it. It puts the church in the position of having to ask the next man as a second choice." (Two sides to this: In Dr. Emerson's time the *Leader* did it. In recent years it has not done it. We hate to pass by a chance to give real news. We believe such declinations to be news which the people want. We won't promise, but we will think it over, and we are inclined to think now that the lady is right. *Editors.*)

From the business manager of a great metropolitan daily:

"I do feel and have felt for a long time that there is a great deal of denominational news that we do not get in the *Leader*. I am not suggesting to increase the space for that purpose, but I do believe there should be a method of condensation which would keep people well informed as to the important news of the denomination. The changing of pastors, deaths of important people, the building of new churches and matters of that kind are of interest to the entire denomination and should be told as live news and presented promptly when they occur." (One hundred per cent sound. *Editors.*)

From a Hoosier layman:

"I think that the article in the *Leader* on 'Christian Fundamentals' by Frank Durward Adams should be put in leaflet form and broadcasted."

From nearly everybody at Arthur Nash's luncheon to the Board of Trustees of the Universalist General Convention in New York:

Take off that heading "A Journal of To-morrow." We are a Church for to-day.

Take off "Universalism the Inevitable Religion of To-morrow." To-morrow never comes. Live to-day. (All right. We are not committed to anything except to the fact that we are not committed to any form of words. There is a great truth in the slogan. But we have plenty of others to hurl at you for a while. *Editors.*)

Print your great list of contributing editors in a more prominent place. Advertise them in journals like the *Christian Century, Christian Work,* and *Christian Register.* (With pleasure. Just give us time. *Editors.*)

Readers are invited to send other suggestions.

Leaves from an Old Church Record Book

R. K. Marvin

DR. SIMEON CONANT SMITH, a graduate of Dean Academy and Tufts College, and lately professor of Rhetoric in West Virginia University, is the author of a delightful history of our Universalist church in Provincetown, Massachusetts. Under the magic of Mr. Smith's pen, history becomes romance, and it seems impossible to believe that so much of intense interest could be derived from the dry record book of a parish ninety years old. He has also drawn upon information furnished by the members of the parish and given certain facts that have impressed himself as one of the congregation since boyhood. The chapters comprising the book were originally delivered as addresses at Sunday evening meetings at the church, when men and women of the parish conducted services in the absence of a settled pastor.

He begins his story with the dramatic events of the sea washing up on the shore of Long Point a water-soaked book, "The Life of John Murray." Two young girls, Sylvia and Elizabeth Freeman, rescued the precious volume and passed the good news from one reader to another, and from this incident, accidental or providential, the liberal religion came to the very Orthodox tip of Cape Cod. Those of us who believe it was a providential sea that cast up John Murray on the shores of Jersey can as easily believe it was an act of Providence that washed up the story of his life on the shores of Cape Cod.

Mr. Smith traces the rise of the church and its years of prosperity and adversity. He tells of the first minister, the Rev. Asubel Davis of Portsmouth, N. H., who was called at a salary of six hundred dollars; of the Rev. John B. Dods, who survived a storm of controversy and who declined a raise in salary from six hundred to eight hundred dollars, because his conscience would not permit him to accept it, though he had a wife and five children.

Whether it was sea-fever or something else, many ministers passed to and from the Provincetown parish like ships at sea and left scarcely more impression. The church was sustained, however, by faithful laymen, who bear names long familiar in the annals of Cape Cod—Rider, Nickerson, Paine, Cook, Smith, Hilliard, Johnson, Cook, Myer, Gorham, Dolliver, Gifford and Freeman. This church has also been a maker of ministers, including Dr. William H. Ryder of Chicago, Dr. William H. Rider of Essex, Dr. C. E. Fisher of Lowell, Dr. R. Perry Bush of Chelsea, the Rev. J. H. Weeks and the Rev. N. W. P. Smith.

Mr. Smith writes with the justifiable pride that he and all the people take in the Christopher Wren steeple of the church, a Provincetown landmark, which has caught the eye of artist, sailor and summer visitor alike. Famous also is the frescoing of the church, done by Carl G. Wendte, father of the well-known Dr. Charles W. Wendte, Unitarian minister. Mr. Smith also pays deserved tribute to the men and

women who have served as singers and organists in the choir and are sometimes overlooked in stories of this kind. No one who reads this history can doubt it is a labor of love. Any historic church would be proud to have such a talented chronicler of its deeds as Simeon C. Smith.

Some Comment on John D. Rockefeller, Jr.

The high popular regard which in the last few years especially has come to be the portion of John D. Rockefeller, Jr., has been intensified by two forthright utterances of his a few weeks ago. Circumstances challenged him to speak his mind twice within one week on certain complications in industry, and he spoke with characteristic lack of hesitation.

The first of these occasions developed from a long persisting strike of coal miners in Somerset County, Penn., where Mr. Rockefeller is a minority stockholder in one of the biggest operating companies in that field. Recent investigation revealed a peculiarly heartless policy practised by this corporation toward strikers, and Mr. Rockefeller was asked how he regarded the attitude of the management. His emphatic reply was published in the daily press by his authorization: "I believe that the underlying grievances of the miners in this district are well founded, and I have urged with all the sincerity and vigor at my command that the present labor policy of the operators, which seems to be both unwise and unjust, be radically altered."

The other instance is interestingly connected with the article "Crude Oil Religion," in September *Harper's*, to which the *Continent* alluded at the time of its publication. Robert Lynd, author of that article, a Union Seminary theological student, in describing conditions in the Montana oil field, where he spent a summer in religious and social ministry, noted rather incidentally that his efforts to help the populace were hampered because the most of the workmen were required to labor twelve hours a day for seven, or at least six and a half, days a week.

Later for the social welfare magazine the *Survey*, Mr. Lynd prepared another article dealing with the labor conditions of the same camp more specifically. In oil he said there was no excuse of "continuous process," as in the steel business; oil pumping can easily be suspended whenever desired. Nothing was the matter, Mr. Lynd averred, except "the unwillingness of the operators to recognize the need of one day's rest in seven for their operators." This manuscript, before publishing it, the editor of the *Survey* sent to Mr. Rockefeller. This time he was not in the position of a helpless minority stockholder; and he made no attempt to evade the responsibility. Rather he thanked Mr. Lynd for "tolerance and restraint," and put himself on record for uncompromising principles regardless of any implied reflection on himself and associates. He wrote:

"The twelve-hour day and seven-day week, I believe, have been proved to be unnecessary, unecomonic and unjustifiable. While the adoption of these standards may and doubtless will entail increased costs of production, I am confident that in the long run greater efficiency and economy will result and that from the outset public opinion will support any industry which installs them. The same sentiment will eventually bring into line the less enlightened and less scrupulous elements in every industry."

A manly declaration—also something to be commended to the contemplation of Judge Gary of the steel trust.—*The Continent.*

John D. Rockefeller, Jr., has told the Federal Council of Churches that he believes in "a labor policy which concedes to the employees in every industrial unit the right of representation in the determination of those matters which affect their own interests," and he has told the *Survey* that "generally speaking the twelve-hour day and the seven-day week should no longer be tolerated in industry." There is a consequent chorus of praise of Mr. Rockefeller as an enlightened industrial statesman. We do not join it. The twelve-hour day and the seven-day week still rule in the oil-fields of the West and Southwest from which Mr. Rockefeller draws a large part of his princely income. It took a year for the *Survey* to get even this statement from him, and the conditions in the Elk Basin field described in the *Survey's* article to which Mr. Rockefeller replied are, we understand, unchanged. We hope that Mr. Rockefeller's influence in the Consolidation Coal Company, whose mines in Somerset County, Penn., still refuse to treat with their own workers, will soon bring about a change, but we wish he had made it felt before the strikers threatened to picket his New York office. If his principles are real Mr. Rockefeller should fight for them.—*The Nation.*

This statement was extraordinary not because of its content, since Mr. Rockefeller's liberal opinions are well known, but because in making it he deliberately incurred the hostility of business associates and advertised to competitors that on the labor question there was serious lack of harmony in his own company. The statement is informing to the public also in that it illustrates the falsity of the common assumption that a name that represents great wealth and industrial prestige brings unquestioned control in an enterprise irrespective of its actual voting strength. This is a popular notion quite unsupported by the facts. Probably the chief influence exercised in such a case grows out of the power to modify public opinion. Furthermore, it is important to remember that the officers of an industrial corporation, regardless of the amount of stock they may control, by sheer force of superior technical knowledge, familiarity with the details of the enterprise and ability to maintain a production record, are often able to perpetuate a policy which the stockholders might be quite unwilling to endorse.—*Bulletin from the Federal Council of the Churches of Christ.*

We fail to see any evidence of courage in the fact that "as a private citizen and individual stockholder he has never hesitated to state his position on these points with all the clearness at his command," but count it a sign of weakness, hypocrisy and downright cussedness that he enjoys an income of millions of dollars from a business enterprise that not only tolerates but enforces such conditions as are in existence at Elk Basin and "the oil fields generally." We hold the statement that "the Standard Oil companies have always paid full wages and treated their men with justice, friendliness and consideration" to be false. As long as they have to endure a twelve-hour day and a seven-day week they are being treated with injustice, unfriendliness and lack of consideration. If Rockefeller had publicly sanctioned the present conditions he would at least be consistent; he would be brave, inasmuch as he would have to face the nation-wide condemnation of his opinions. As it is, by a simple verbal effort, he has managed to make himself appear righteous without in any way being so. That is not courageous. It is merely tricky.

Two Universalists.

We believe this young multi-millionaire to be honest and filled with an intense desire to do the right thing. We also believe that he is hedged in by an environment, by a cabinet of advisers which makes getting to him something like getting to Henry Ford, Lenin, the Pope or the late Emperor William.

In spite of the burden of vast wealth, largely inherited, young John D. Rockefeller is miles ahead of his father in social vision. Why not give him credit for it? Why be so afraid of praising a rich man?

In saying that he has done a useful thing through his recent comments upon conditions in some of the oil fields and upon the twelve hour day, we do not say that he is perfect.

We once saw a sea turtle hitching himself seaward with a 180-pound man on his back. We didn't feel like damning the turtle because he was not an aeroplane. Rather, we took off our hat to the brave old turtle, as we take off our hat to John D., Jr.

Editor.

THE PARABLES OF SAFED THE SAGE

The Parable of the Paper Star

THE children of the daughter of Keturah play with other children of their Neighborhood. And not long ago they played upon the Sidewalk where it crosseth nigh unto the crossing of two streets. But into the streets themselves went they not, for their mothers had straitly charged them, saying, Go not into the Roadway, for there come down swift chariots of destruction, that run over little boys and girls. So these children played upon the Walk. Howbeit, they used the crossing of the Walk, so that they came and went both ways. And they had a Paper Star, which they pinned on now one of them and now another, and the one who wore the Paper Star was a Traffick Cop. And he held up the Traffick East and West while the Traffick North and South went by, and then did he blow a Whistle, and hold up his hand, and the North and South Traffick waited while the East and West went by. And the Traffick was express wagons, and tricycles and doll-carriages and such like, besides some folk on foot.

Now, my little Grandson was wearing the Paper Star. And he is just Five Years Old. And he stopped and started the Traffick with the voice of Authority, and a majestick wave of his hand, and a loud blow of his Whistle. And there were certain men and women who passed by, who called him by his name, and said, Thou art indeed a Very Great Traffick Cop.

Now after a time these persons returned, and the children were still at play. But the Paper Star had been passed around, and several of the children had worn it. And the daughter of the daughter of Keturah was then wearing it. And she directed the Traffick with precision and power.

And these persons stopped again, and spake unto my small grandson, saying, We perceive that thou art no longer wearing the Star, and art no longer a Traffick Cop.

And he answered sadly, No, I am only a Human Being.

And he said it as though he realized that to be only a Human Being was to be Very Insignificant.

Now I considered this sad confession, and I remembered that I had sometimes felt the same. For there had been Coal Strikes, and Railway Strikes, and Congressional Elections, wherein I had felt that I had Mighty Little to do with the direction of events, and had barely been able to squeeze by in the bunch.

And I thought of Democracy, and about making the world safe for it, and of all the problems that rise out of the relation of the Individual to the Mass. And I said, There be two great dangers which confront the blessed theory of Democracy. And the one is that it shall level our aspiration forever down to the Average of Mediocrity; and the other is that the Individual shall lose himself in the Mass and give up trying for anything more than to be a Human Being.

But I hope that he will not cease to try to be that.

This life is one Hard Push at the Crossing, and the streams of desire and passion and choice meet other streams that insist upon the Right of Way. We can not all wear Paper Stars; but it is something to be Human Beings.

OUR CHURCH IN THE SOUTH

F. B. Bishop, Southern Superintendent

At last I have begun my long trek homeward. The four hundred miles from Miami to St. Petersburg are behind me. Two hundred and eighty-one miles, and I shall have reached Jacksonville. Then three hundred and ninety miles from Jacksonville to Montgomery, and home.

This fall has shown the enormous proportions and unlimited possibilities of the work in the South. The South Carolina, the Kentucky, and the Mississippi Conventions have each shown what could be done in the development of our denominational interests, had we but the men to do the work.

We can not complain that our denominational officials have neglected us. Miss Andrews of the W. N. M. A., Dr. Huntley and the Rev. Sara L. Stoner of the General Sunday School Association, Dr. Marshall of the Publishing House, and President Tilden of Lombard, have all been with us.

The Florida State Convention was held at De Funiak Springs the last week of October, and registered a marked improvement over the Convention of one year ago. The attendance was larger, the work done better, and the promise of the future much greater. Among the definite things accomplished was the organization of a State Women's Missionary Association, with Mrs. Richards, wife of the Rev. L. J. Richards of St. Petersburg, as the first president. The determination to establish at least one new church in the state during the year was expressed in an appropriate resolution.

From this convention Dr. Huntley and Miss Andrews went to Florala, where Miss Andrews spoke to the newly organized Mission Circle and Dr. Huntley organized a new Sunday school. These two then went to Pensacola, where Dr. Huntley spoke on his experience in the Near East.

Following the Florida Convention came the Alabama Convention, at Brewton. "Didn't we have a good time?" said one conventioner to another. And the reply was, "The best convention Alabama ever held." It was a good convention, both as to actual work accomplished, and as to prophecy for the future.

It was a cause of much regret that we did not get into our own beautiful new church, which the Brewton parish is building, for all of our meetings. Everything had been pushed to the limit to get the church ready for the Convention, but it could not be done. In passing, let me say that, when completed, the Brewton church will be a structure of remarkable beauty and completeness—no ordinary small city church but a thing of distinction. We were much gratified, however, to find that we could get into the church for our final Sunday service.

It was also a cause of very deep regret on the part of every one attending the Convention that Mrs. T. R. Miller, who for many years has been so devoted and loyal to our denominational interests, could not be with us. A telegram of sympathy and hope for her speedy recovery was sent her at Johns Hopkins Hospital, Baltimore, where she had gone for consultation. Although Mrs. Miller could not be at the Convention, she placed her beautiful home at the disposal of delegates, and even made preparation for the reception, held there on Saturday night.

The brethren of other denominations were very kind to us. When it was found that we could not get into our own church, both the Methodist and Baptist brethren came forward and offered us the use of their respective edifices.

Probably the one outstanding development of the Convention was the formation of a State Sunday School Association, with Mr. John J. Langley, of Camp Hill, the first president. Our Sunday school and Women's Mission work are developing in Alabama and Florida, and some day we hope to have a field worker take charge of these and the Y. P. C. U. work here.

The closing service of the Convention, held in the new church, was one of great inspirational power. Harold Marshall preached the sermon. His theme was "Making Religion Big Enough for the World." At least that is what we all felt like doing as we sang a hymn and went out.

During the Convention, telegrams were received from Miss

Eleanor Bisbee, at Miami, telling of the illness of her father. I was to have gone direct from the Convention to Ariton, to conduct a series of meetings, but decided to go on to Miami the latter part of the week. I wired Dr. John S. Cook of Illinois to come South and take charge of the meetings at Ariton from Thursday to Sunday. I preached at Ariton Tuesday and Wednesday nights, and then went on to Miami. I found Dr. Bisbee much improved, but still very weak. At the hospital I was allowed to see him but a few moments, the first day. During this time, however, he smiled and chatted with me, with much of his old-time spirit. Almost the first question he asked was "Have you a minister in your vest pocket?" I spoke to him of Dr. Cook and he agreed that he would be a good man to take up the work in Miami, and that night, at a trustees' meeting, Dr. Cook was asked to take charge of the work in Miami.

Sunday morning, I preached in the Urmey Hotel. The Urmey is one of the finest in Miami, a city of splendid hotels, and Mr. Urmey is a very good friend of ours.

After a final call on Dr. Bisbee, in which he asked me to give all his friends a word of cheer and a "God bless you," I took the train Northward.

I traveled only two hundred and forty miles, however, and two hundred and forty miles doesn't begin to get you out of Florida. I got off at New Smyrna, took the bus over to Sanford, where I lunched with Dr. and Mrs. Theodore Langley. The doctor and his wife are very anxious to have Universalist services in Sanford. It is a good place for a Universalist church. Sanford is a town of about 7,000, in the heart of that wonderful section where men make thousands of dollars on celery and lettuce, peppers and tomatoes. Last season Sanford shipped 2,800 carloads of celery, 1,708 carloads of lettuce, 250 carloads of peppers, 117 carloads of cabbage.

From Sanford, it is but eighty-three miles to Lakeland, the pearl of the inland waters. Lakeland is a beautiful rapidly growing town of ten thousand, in the heart of the great inland citrus country. It is at the beginning of what is known as the "Florida Highlands."

In Lakeland, I called a group of our people together to discuss the possibility of organizing a church. I found them enthusiastic on the subject. A committee was appointed to arrange for a week of meetings in January. This will be but one of a series of meetings, which we plan to hold at Birmingham, Pensacola, Tarpon, St. Petersburg, Lakeland and Miami. To do this, we are going to call upon some of our churches to give their ministers a winter vacation—a vacation in which he will have to work harder than he ever worked at home.

From Lakeland, it is thirty miles to Tampa, where a boat ride across the bay brings one to St. Petersburg, well named the "sunshine city." I found Brother Richards had already begun his work here, but the thing of supreme interest to us all is the fact that the church folks of St. Petersburg have purchased themselves a fine lot, on which sometime in the future to build a church. They have started right by deeding this lot to the General Convention. They are to pay $4,000 for it, $1,250 down. And they are going to work to raise the rest as fast as possible. The lot is situated at the corner of Second Street and Tenth Avenue, in a very fine residence district. On the lot are some grape-fruit trees, bearing fine fruit which will soon be ready to pick. They propose to sell this fruit at five dollars each, post-paid, the money to go into the building fund. Any one wishing to eat a five dollar grape-fruit, and you don't know how good they are until you taste one, write to Rev. L. J. Richards, 2145 Tangerine Ave., St. Petersburg, Fla., enclosing five.

The church lot is situated within four blocks of one of the main street car lines and but two blocks from the Gandy thoroughfare. This thoroughfare is partly roadway, but for the most part it is a gigantic bridge, connecting the cities of St. Petersburg and Tampa, a total distance of nineteen miles. This will bring St. Petersburg fifty miles nearer the eastern inland country, and make Tampa and St. Petersburg practically one city. It is expected this thoroughfare will be completed in a little over one year. So our people in St. Petersburg have bought well; and I left them with the feeling that now we must support them well.

* * *

A SUGGESTED READING LIST IN INTERNATIONAL RELATIONS

Isaiah Bowman: "The New World"—World Book Co., Yonkers, N. Y.

A. Toynbee: "Nationality and the War"—Dutton.

James Bryce: "International Relations"—Macmillan.

John H. Latane: "From Isolation to Leadership"—Doubleday Page.

John M. Keynes: "The Revision of the Treaty"—Harcourt.

F. A. Vanderlip: "What Next in Europe"—Harcourt.

E. J. Solano, Editor: "Labor as an International Problem"—Macmillan.

Norman Angell: "The Fruits of Victory"—Century Co.

Arthur Sweetser: "The League of Nations at Work"—Macmillan.

Mark Sullivan: "The Great Adventure in Washington"—Doubleday Page.

C. H. Levermore: "Year Book of the League of Nations, First and Second Series"—The Eagle, Brooklyn, N. Y.

E. A. Walsh, Editor: "The History of International Relations"—Macmillan.

Samuel G. Inman: "Problems in Pan Americanism"—Doran.

Carl Russell Fish: "American Diplomacy"—Holt.

Edith Picton-Turbevill: "Christ and International Life"—Doran.

Will Irwin; "The Next War"—Dutton.

Lucia Ames Mead: "Swords and Ploughshares"—Putnam.

E. B. Krehbiel: "Nationalism, War and Society"—Macmillan.

George Nicolai: "The Biology of War"—Century Co.

Ella L. Cabot, *et al:* "A Course in Citizenship"—Houghton Mifflin.

S. L. Gulick: "The Christian Crusade for a Warless World," Macmillan.

S. L. Gulick: "Problems of the Pacific and the Far East"—Federal Council.

E. A. Powell: "Asia at the Cross Roads"—Century Co.

P. S. Reinsch: "An American Diplomat in China"—Doubleday Page.

Iyenega and Sato: "Japan and the California Problems"—Putnam.

K. S. Latourette: "The Development of China," 1920—Houghton Mifflin.

Stanley Hornbeck: "Contemporary Politics in the Far East," 1918—Appleton.

Payson J. Treat: "Japan and the United States"—Houghton Mifflin.

Weeklies

Christian Century: Disciples Pub. Soc., 508 Dearborn St., Chicago, Ill.

Christian Register: 16 Beacon St., Boston, Mass.

Christian Work: Christian World Inc., 70 Fifth Ave., New York City.

International Interpreter: published at International Building, 268 West 40th St., New York City.

Monthlies

Oor World: Houston Pub. Co., 9 East 37th St., New York City.

The World's Work: Doubleday Page & Co., Garden City, N. Y.

Current History: The New York Times, Times Square, New York City.

American Review of Reviews: Review of Reviews Co., 30 Irving Place, New York City.

Asia: Asia Pub. Co., 627 Lexington Ave., New York City.

Quarterlies

Foreign Affairs: Foreign Relations Co., 25 West 43d St., New York City.

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

NO DEFEAT

God's battles are forever won,
Though oft His warriors bite the dust;
Triumphant in their death they lie,
Who fall in warfare just.

The final issue standeth sure,
When right and wrong in conflict meet;
Who fight for right may be laid low,
But right knows no defeat.

Thomas Curtis Clark.

GIFT ANGELS

ONE 24th of December, dozing by my study fire, a wonderful change seemed to come to me, and I appeared to be walking home over a high hill. This was a very beautiful hill, right above the center of the earth, and gift angels before setting out on their Christmas errands seemed to meet there; the hill was crowded with hosts of them.

What are gift angels? The little sprites that go along with all presents, and while the giver carries the gift, *they* carry the happiness! Have you never wondered how both always come together? And in my sleep it seemed that the gift angels met on this beautiful hill to be assigned to different gifts and receive the loads of happiness which were to go along with them.

As I came up on that Christmas Eve they were just dispersing on their errands—clouds of shining white angels floating swiftly off in all directions from the hill. First I met a gay group of them, all dancing and singing with joy, and asked them why they went together.

"We go with a load of coal to old Charity West," said they, "and it needs all of us to carry so much happiness!"

Then I noticed an angel who seemed to move reluctantly and with a disappointed air. He was not shining, either, or singing like the rest, and I asked him why.

"Because I go with a diamond necklace," answered he.

"Why, you should sparkle all over on such an errand!" I exclaimed.

"No, no, for it is sent by one rich woman to another whom she does not like, and sends it only to repay an obligation."

"Have you any happiness at all to carry with such a gift?"

"A very little," he sighed, "but I must make the most of it."

Next came dancing toward me a second group, fully as large as the first—some two dozen of them.

"We all go with one present!" they shouted gayly to me.

"What is it?" I asked.

"A penwiper which a little girl made for her father, and no one knows of it but us! And there's happiness enough to load us all."

"What can such a very wee angel as this be doing?" thought I, as an exceedingly small sprite came toward me, and so I asked him.

"I go with a piano," the little one answered.

"Surely you can't carry it!" I cried in surprise.

"Hardly, the piano," he laughed, "but all the happiness makes it a light load, for a rich father is giving it carelessly to his daughter, and she will be angry because it is not as good as the one her friend has."

I admired especially a very dainty being whom I saw approaching, by far the most exquisite of all in form and face. Wondering for what errand he was selected, I inquired.

"To go with a rough dry-goods box," he replied, "which a father has fitted up to be his little daughter's doll-house. Ah, how elegant she will think it."

Strangely enough, this lovely being was followed by one who seemed as careless and negligent as it is possible for these beautiful spirits to look, and his errand was a similar one.

"But the doll-house with which I am to go *is* an elegant one, bought at a fine store, with so many other presents that the child will hardly look at it. I carry so little happiness that I am ashamed of myself."

By this time the hill was deserted, and as a log falling down in my grate caused me to stir, I fell to wondering what kind of angels would accompany the presents I intended to make on the morrow.—*Amos Wells, in "Studies in the Art of Illustration."*

* * *

THE MAN HE NEEDED

A steamboat was stranded in the river, and the captnia could not get her off. Eventually a hard-looking fellow came on board and said:

"Captain, I understand you want a pilot?"

The captain asked, "Are you a pilot?"

"Well, they call me one."

"Do you know where the sandbanks are?"

"No, sir."

"Well, how do you expect to take me out of here if you don't know where they are?"

"I know where they ain't," was the reply.—*Good Hardware.*

* * *

TO TELL A PATELLA

The little daughter of a Chicago public school principal is now a pupil at the experimental school at the University, where she learns some things not taught in the regular city schools. One day her father found her crying. "What's the matter, Noreen?" he asked.

"I fell and bumped my patella," she replied. (Remember, this was in Chicago, and not in Boston.)

Father was sympathetic. "Poor little girl," he said, and proceeded, with the best intentions, to examine her elbow.

Noreen broke away. "Huh!" she snorted. "I said my patella! That isn't my elbow. My elbow is my great sesamoid."

Father went for a dictionary.—*The Christian Register.*

Young People's Christian Union

THE DIRECTOR'S DATES

Dec. 1-3. New York Y. P. C. U. Convention, Cortland.
Dec. 5. Reading, Penn.
Dec. 8-10. Sunburst, N. C.
Dec. 17. Baltimore, Md.

SMALL CHURCHES

On my recent trip into Maine I had opportunity to preach in four small churches, each of them without the resources, numerical and financial, to support itself independently. In the days when a preacher like Hosea Ballou could be secured at a salary of five dollars a Sunday, these churches were active and prosperous; now they have either closed their doors entirely, or have only occasional services, or depend upon the minister of a neighboring larger church, who is free to give them a Sunday afternoon or evening service.

What we are to do with these small churches is one of the pressing problems of denominational conservation. In the old individualistic days of our denominational history, when it was every fellow, or every church, for itself, the inevitable result was that many of these churches went out of existence, and our Universalist map, like that of every other church, is marked with many crosses where long and lingering deaths have occurred.

To-day, with the greater degree of cooperation which is showing itself, and the strengthening of the spirit of fellowship and mutual aid, there ought to be an entire change, both on the part of the Church as a whole, and of the stronger churches, toward these weaker ones; and also on the part of these small churches toward the denominational organization. The fact is that a beginning has been made, but only a beginning.

Sometimes a small church has been joined to a larger one, the latter's minister giving a Sunday afternoon or evening service there. But often for the sake of getting in this way a better preacher, one church has broken away from a circuit, and so robbed other small churches of a chance.

Sometimes small churches have been combined into more or less satisfactory circuits, and sometimes they have been left to whatever occasional services could be arranged.

A Constructive Policy

A definite plan for the revival of some of these various kinds of small churches is one of our denominational needs, for the Universalist Church has always found its greatest strength, and the greatest response to its appeal, proportionately, in the smaller places and country districts.

Here are some things that we ought to do: In every one of these small churches, whether located at Times Square or Poseyville Corners, to put on with denominational backing and whatever local co-operation can be secured, a real revival meeting. A part of this would be a spiritual revival, for most dead churches have died from lack of faith, not money. A part of it would be a revival of enthusiasm; there is a lot of real religion in what the young people mean by "pep," although no one would claim that "pep" alone would establish the Kingdom of God anywhere. And a part of it would be a financial revival, for one member of the evangelistic team should be an expert in church finance, who can persuade people of the fact of stewardship, and can arouse them to act on the stewardship principle.

Most of these small churches have abundant financial resources if they could only be reached and used, and this must be a part of the plan of campaign. One of my earliest friends in the ministry, an Episcopal rector in Americus, Ga., liked to point out the fact that if Christian people would do as much as loyal Jews, and use the tithing system, every ten Christian families could support a minister at the average of their own scale of living. Practically, it would take perhaps as many more to pay the other expenses of the church: heat, light, janitor service, music, etc., but on this basis it would be possible to have a self-supporting church for every twenty families. Resources above that should be available for missionary and benevolent work.

Now, of course, no one expects that we can convince one hundred per cent of our people that they should accept the tithing obligation, or the principle of stewardship, all at once, but we ought to be making a beginning in this direction, for it is needed in our largest and wealthiest churches as much as in these small ones that at present are incapable of self-support, and in those of all sizes in between.

Thanksgiving

Of course, just a revival meeting alone is not enough. The first small churches visited should be those which can be linked up, temporarily, with stronger ones, or in circuits, so that regular services can follow this beginning. And there should be plans for a repetition of the revival. The Thanksgiving feasts of old New England days were based on sound psychology—after a period of plain living and more or less high thinking, a feast of high living for a meal or two has a beneficial effect, on the mind and soul, if not on the body.

And when a small church has carried on its work for a year, faithfully and well, and has held aloft the standard of the world wide love of the Father, it deserves the encouragement and enjoyment of a feast, brought by the best minds and the greatest souls that the rest of the Church can send.

At Thanksgiving time, out of our abundance we provide for others, that no home may be without its feast on this great American festival. We can not be satisfied with our own abundance when we think of hungry folk everywhere. Why should we be satisfied to worship in our great churches, with every facility for the enjoyment of worship, without providing at least an occasional feast for those less fortunate? It will be easy, if we will make a plan for it and then carry out that plan.

Stanley Manning,
Director of Young People's Work.
Boston, Nov. 20.

For the Quiet Hour

O thou, in all thy might so far,
  In all thy love so near,
Beyond the range of sun or star,
  And yet beside us here—
What heart can comprehend thy name
  Or, searching, find thee out,
Who art within, a quickening flame,
  A presence round about?

F. L. Hosmer.

A wound given by a word is oftentimes harder to be cured than that which is given with the sword. Be rather a hearer and bearer away of other men's talk than a beginner and procurer of speech.

Sir Henry Sidney.

Oh, the little birds sang east, and the little birds sang west,
And I smiled to think God's greatness flowed around our incompleteness,
Round our restlessness, His rest.

Mrs. Browning.

In the spiritual domain all deaths are suicides.

Gaston Frommel.

Tossed on a sea of troubles, Soul, my Soul,
Thyself do thou control;
And to the weapons of advancing foes
A stubborn breast oppose;
Undaunted 'mid the hostile might
Of squadrons burning for the fight,
Thine be no boasting when the victor's crown
Wins thee deserved renown;
Thine no dejected sorrow when defeat
Would urge a base retreat;
Rejoice in joyous things—nor overmuch
Let grief thy bosom touch
'Midst evil, and still bear in mind
How changeful are the ways of human kind.

Archilochus.

The way to overcome our troubles is to bear them; the way to conquer our crosses is willingly to lay them on the shoulders and never stoop under them. The accepted sorrow is a pointless arrow.

Alexander Maclaren.

Light is but the shadow of God.

Sir Thomas Browne.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

WORTH REMEMBERING

"Expect great things from God, attempt great things for God."—*William Cary.*

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IN FLORIDA AND ALABAMA

From Kentucky I journeyed southward to Florida, stopping on the way at Chattanooga. Meetings with the Mission Circle and Clara Barton Guild were held and I found the latter organization equipped with a splendid program for the work.

The Florida Convention was held in De Funiak Springs. The meetings were constructive and forward looking in spirit. The women showed their desire to have a part in this program of progress by voting, at their meeting on Oct. 28, to organize a state association in order to extend more widely their missionary interest and activity. Officers were elected, Mrs. Louis J. Richards of Pensacola being chosen president.

If you who are reading this page know of Universalist women who have gone or are going to Florida, will you not send their names and addresses to Mrs. Richards (P. O. Box 1083) that she may get in touch with them?

It was a pleasure a few days following the convention, to meet again the Pensacola women in their home church. The interests of the W. N. M. A. were considered at an afternoon gathering of the Mission Circle and also at an evening meeting.

A few free hours there in which to "just live" as Pollyana said, made a visit to the U. S. Naval Aviation Station possible. With temperature like midsummer it was difficult to realize that we had that morning turned our calendars to November first. Quantities of brilliant goldenrod bordered the woodsy roads through which we drove and the marvelous blue of the sky and the water that afternoon will always be remembered.

With seaplanes circling and humming overhead we walked about the reservation seeing many new and wondrous things. When we learned that the officer who accompanied us as guide was from the Nutmeg State and from a certain city where the majority of my days had been spent we decided this country of ours was not so very large after all.

The Convention of Alabama Universalists opened the following day and the meetings, like those in Kentucky and Florida, were significant because of increased interest and the formulating of larger plans for the future.

The meeting of the women on the afternoon of November 3 marked the completion of the third year of service of the state organization. During that time the officers have increased the number of local Circles, the various departments have taken shape and the reports showed a real increase in appreciation of the work and interest in it. The program called for a missionary address and a methods conference conducted by the field secretary, and the women proved themselves patient listeners.

The absence of Mrs. T. R. Miller, the president of the local Circle and one of our most devoted workers in the South, was a matter of deep regret. It was her wish, however, that every plan even to the reception in her home be carried out, and through the co-operation of the Brewton women this was done.

While in Alabama visits were made to Birmingham, Florala, Chapman, Ariton and Camp Hill. In the first two places the work of the W. N. M. A. was presented at an evening meeting; in the others special gatherings of the Mission Circle were called and helpful conferences held.

It was my privilege before leaving Alabama to come in close touch with work among the Negroes in two of their schools. At one, Tuskegee, I made a longer stay, spending the night there, and next week I shall tell something of what this visit meant to me.

Susan M. Andrews.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

ALABAMA DOES IT

Salute Mr. John J. Langley, of Camp Hill, Ala. For a long time the efficient superintendent of a highly successful Sunday school, he has now become the first president of our new State Association.

Mr. Langley is fortunate in his fellow-officers—the vice-president, Mr. R. H. Strain, of Brewton, son of Rev. A. G. Strain, the secretary, Miss Mary Ward, of Camp Hill, daughter of Rev. Lyman Ward, and the treasurer, Mrs. J. Greeley McGowin of Chapman.

The final privilege of my long trip has been that of visiting beautiful and prosperous Brewton, of enjoying the delightful hospitality of its people and of attending in three of its churches the sessions of a forward-looking Convention.

Brewton is the home of Mrs. Thomas R. Miller, one of the most devoted and liberal of our laywomen, a consistent friend of our General Sunday School Association and of every other helpful organization of our faith. This year her home church has been practically rebuilt through her energy and sacrifice, having been transformed into one of our most beautiful edifices. The Methodist and Baptist churches, the offer of which reveals the era of good-feeling in Brewton, were used for our week-day sessions, but we were able to move into our own new building for our Sunday school and our Sabbath worship.

G. E. H.

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COMMON SENSE PHILANTHROPY

As part of the educational program of Near East Relief it is the intention to see that each child upon reaching an age when it can no longer expect support by charity is equipped with a practical trade with which to support itself. Forty-eight boys, who have outgrown the orphanage at Kouleli, Constantinople, are receiving the finishing touches to their profession at the world-famed Robert College. They are specializing in blacksmithing. As soon as they are pronounced experts in the art of hammered iron, which now is a matter of a few weeks, positions will be found for them by Near East Relief, after which the organization will cease responsibility for their support.

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CHRISTMAS SUGGESTIONS

The General Sunday School Association has a Christmas program called "The Symbols of Christmas." It is being distributed to all ministers and superintendents. Others may receive copies on application. Additional material which is recommended is herewith listed.

Instrumental Music

For organ: Hallelujah Chorus from the Messiah. Handel. March of the Magi Kings. Theodore Dubois.

For orchestra: Hallelujah Chorus. Intermezzo from L'Arlesienne. Suite 2. Bizet.

For violin or flute solo: Meditation. Mietzke. Angel's Serenade. Braza. Ave Maria. Gounod.

Plays

For the primary department: "The Children's Christmas Tree," by Frances Danielson. Contains four short plays for very young children.

"Everybody Happy," in "School Plays for All Occasions," by Madelene D. Barnum.

"Why the Chimes Rang," a dramatization of the familiar story, by Elizabeth Apthorp McFadden. Published by Samuel French.

"Children of the Christmas Spirit," by Anita Ferris. Published by the Missionary Education Movement, 150 Fifth Ave., New York City.

"The Life of Christ in Hymns, Carols, and Pictures." In "Three Song Festival Programs," by H. Augustine Smith. Published by the Century Co.

Cantata

"The Manger Throne," by Charles Fonteyn Manney.

The above music is all recommended by Mrs. Stella Marek Cushing. Many of the listed "plays" contain some music. "Children of the Christmas Spirit" requires boys and girls between eight and thirteen with one older girl.

Among Our Churches

Maine Letter

The year's work has been well started. The plans of the various auxiliary societies are now being carefully carried out. First came the meeting of the Sunday School Association at Augusta held in conjunction with the Interdenominational Sunday School Convention. The president, Dr. R. J. Mooney, outlined his plans for the year's work, which included a big drive for new Sunday schools and one thousand new members in the Universalist Sunday schools of the Pine Tree State. Each Sunday school is requested to pay its assessment to interdenominational Sunday school work through the county organization and not through the Universalist state organization as has been done heretofore. * * **The Oxford Association** met in the Livermore church. An unusually good program was carried out and the old-time enthusiasm was manifest. The collection was taken for the Ministerial Relief Fund of $15.25. * * **"The Pep Banquet."**—The young people from the four corners of the state assembled at Augusta for the annual "Pep Banquet" Friday, Nov. 3. There were nearly one hundred and fifty present. The rousing addresses by Harry F. Shook and Stanley Manning were instructive and inspiring. * * The week following the "Pep Banquet" Stanley Manning spent in Maine. He made only one-night stops. The Union at Guilford was reorganized and a new one started at Sangerville. Rumford reorganized, and new Unions were organized at South Paris and Turner Center. Mr. Manning preached one Sunday at Livermore Falls and North Jay, the next Sunday at Canton, Canton Point and East Dixfield. This visit of the Director of Young People's Work is a splendid demonstration of the value of the field man in the work of the young people. * * **The State W. U. M. S.** has had a busy month with district and state meetings. Rev. Maude Lyon Cary of Little Falls, N. Y., representing the W. N. M. A., was the principal speaker at the district meetings held in Old Town, Gardiner and Portland. She also spoke in Pittsfield on a Sunday morning, and addressed the state meeting at Brunswick. The Oxford W. U. M. S. district meeting was held at Mechanic Falls. The state president, Mrs. M. G. Folsom, attended the Mechanic Falls, Brunswick and Portland meetings, making addresses at each. While the attendance has not been large at any one of these meetings there has been a splendid missionary enthusiasm aroused and deep interest in the study book on India created. Two new Circles have been organized this year, one at Milo, where we have no church organization, the other at Oakland. There is general rejoicing throughout the W. U. M. S. of Maine because the last pledge has been made to complete the $5,000 pledge of Maine to the $100,000 Jubilee Fund. * * **Congress Square** has just held one of the most successful fairs in its history. All the various auxiliaries had a part in the great fair. This added to the spirit and attractiveness as well as to the general interest. * * **Turner Center and Livermore** are enjoying the new arrangement of having the combined pastorate. The activities of the churches have increased and new life has been created. * * **Livermore Falls and North Jay** are undergoing the trying period of candidating and supplies. The spirit is good and these people loyal and faithful. It is hoped a pastor will soon be found. These churches are well organized and enthusiastic. The man who takes up the work will have something to build upon. * * **Brunswick** is always progressive. The budget was increased this year and the pastor's salary was also increased. With the usual thoroughness an every member canvass was conducted and the people measured up to their responsibilities. This parish is now talking of enlarging the church. The present plant is being rapidly outgrown. * * **East Dixfield.**—The church in this small village, which has only occasional preaching, is being shingled and otherwise repaired. There is a good chance for some man to work up an excellent circuit of East Dixfield, Canton Point and Canton. It would be work among some of the finest and most loyal people of our Zion and would be sure to bear a rich harvest. A man is needed at once for this field. * * **Calais.**—Rev. Hugo A. Perdelwitz begins his third year in this parish. Since coming to Calais Mr. Perdelwitz has seen a steady improvement. The salary has been raised from $1,200 to $1,800, $1,100 has been laid out on the parsonage and a new furnace costing $350 is now being installed. The church attendance has trebled while the Sunday afternoon lectures draw a congregation of nearly two hundred. The Calais minister is president of the Parent-Teachers Association, on the Executive Committee of the Red Cross, Chamber of Commerce, and assistant coach to the high school football team. The men have a live organization which at present is carrying on an advertising campaign in the local paper and is going to provide movies for the children every Saturday morning in the church vestry. * * **Sangerville.**—There is a new spirit in the Sangerville church. The pastor, Rev. Merrill C. Ward, has found his way into the hearts of these people. The recent fair was the most successful ever. A new Y. P. C. U. was recently organized by Rev. Stanley Manning. * * **Oakland.**—This parish after a period of inactivity has been rapidly coming to its own under the able leadership of Rev. Milton Bennett and his wife. When Mr. Bennett took up the work last spring he found the people ready to respond. A Sunday school was at once organized. The attendance is now above eighty. The Ladies' Aid, which had never given up, greatly increased its activities. A chorus choir was organized of more than twenty voices. This necessitated a change in the choir arrangement in this church. Some pews were removed, the pulpit built into the church and the organ and choir, which previously have been in the rear of the church, placed behind the pulpit. Mr. Bennett also started an evening service and a fine orchestra came to his assistance. The evening services have been exceptionally successful. On a recent Sunday evening, the state superintendent was invited to come to the Oakland church and receive the minister, his wife and six others into church membership. Mr. and Mrs. Bennett came to us from the Baptist church and not being members of a Universalist church, wished to join at Oakland. A new Mission Circle and a Y. P. C. U. are the latest organizations and a chapter of Comrades is promised. * * **Gardiner.**—The vestry of the church has been thoroughly repaired and redecorated, new curtains for the windows and other repairs made. This has held up the social activities for several weeks. During Thanksgiving week the I. O. O. F. and the Universalist church are to hold a food fair. Both organizations are to share alike in the proceeds. * * **Hallowell.**—The work in Hallowell is going steadily ahead. The Sunday school has recently had several new members. The Ladies' Aid and the W. U. M. A. are very active. The pastor, Rev. Mary L. Hadley, has just been asked to serve another year. * * **Oakfield.**—Rev. Anna Bailey concluded three years of very successful work in this mission church. Under her leadership a parsonage was bought, which is now nearly paid for, and the mortgage on the church canceled. The spiritual side of the church was not neglected. Many children were baptized and several joined the church. Mrs. Bailey was not able to stand the rigor of northern Maine winters so concluded her pastorate, carrying with her the love and gratitude not only of her own people but the entire community. The Oakfield church has called Rev. Klaas Oosterhuis of Whitesville, N. Y., without candidating. He has accepted the call and will begin his work early in December. * * **Pittsfield.**—The annual meeting of the Pittsfield parish was held Nov. 16. Reports were read from the Ladies' Aid, the W. U. M. S., the Boy Scouts, the Camp-fire Girls, the Junior Y. P. C. U., the board of trustees, the treasurer, the Sunday school and pastor, Rev. Sidney J. Willis. Every organization and auxiliary

showed a healthy condition. The W. U. M. S. has made a gain of five in membership for the past year. The Sunday school has made remarkable progress in the past year, the average attendance was 128 and the enrollment 151. The Cradle Roll revised has 51 names. The average attendance at church has increased each year. The past year twenty-two children have been christened and 31 received into membership, making a total of 93 received into the membership under Mr. Willis' pastorate. The financial condition of the church is good. While there is a deficit due to repairs on the parsonage, the church plans were made to take care of the deficit and make a thorough canvass of the parish to raise the budget of $4,000 for next year.

Milo G. Folsom.

Church News and Interests

PERSONAL

Rev. Klaas Oosterhuis of Whitesville, New York, has accepted a call to Oakfield, Me.

Mrs. Arnold S. Yantis, wife of the pastor of the Universalist church in Manchester, N. H., is one of three women candidates to be elected to the New Hampshire Legislature.

Rev. A. N. Foster of St. Paul's Church, Palmer, Mass., has accepted a unanimous call to the pastorate of the Church of the Good Shepherd at Norwich, Conn. The new pastorate will begin Jan. 1, 1923.

Rev. Clarence B. Etsler of Claremont was one of the few Republicans re-elected to the New Hampshire Legislature. Last year he served on the important Judiciary Committee of the House of Representatives.

Dr. John S. Cook, of Leroy, Ill., has gone to Miami, Florida, to take charge for the time being of Dr. Bisbee's work at the Miami Universalist Church. Dr. Cook has been superintendent of churches for southern Illinois and an effective pastor. He holds the degrees of M. D. and D. D.

Rev. J. H. Little, the "dean" of the active ministers of Maine, has been critically ill. He has been confined to his house for several weeks and unable to keep his pulpit appointments. At present he is slowly recovering. Mr. Little is in his eightieth year and has always been one of our most active and progressive men.

Concerning Rev. Geo. A. Gay of Chattanooga, Tenn., a Universalist visiting that city writes: "It is not easy for a minister of our faith here, but there is no word of discouragement from Mr. Gay. He has real optimism. I went to see the church. It is a pleasing plant all around."

Mrs. Eleanor Bolles Hoit, and her daughters Romaine and Mary Hoit, formerly of Boston, now at 158 Northeast Fifth St., Miami, Florida, have reopened their tea room "At the Sign of the Golden Orange" for the seventh season. Mrs. Hoit is the older daughter of the late Rev. Edwin C. Bolles, D. D., of Tufts College.

CHURCH MEMBERS REPORTED IN 1922

Previously reported	1,829
Oakland, Me.	8
Total	1,837

CHRISTENINGS

Previously reported, 846. Lansing, Mich., 4. Total, 850.

Florida

St. Petersburg.—Rev. L. J. Richards, pastor. The church at St. Petersburg, Florida, has just purchased a lot on which to erect a new church building. The services have always been held in a rented hall, but the work is progressing so rapidly that a church is a necessity. A generous friend of all forward movements of the church outside of the St. Petersburg parish made a substantial gift of money toward the lot, but the balance was raised by the local people. Efforts will be made this winter to secure a building fund for the new church.

Iowa

Osage.—Rev. E. A. Lewis, pastor. We held a "Get-together" at the church Nov. 10, to welcome our new minister. A picnic supper was served to about forty of our members at six o'clock, after which Mr. Lewis made a short address. Several of the members of the local church responded, pledging their support. The gathering proved so successful a means of stimulating interest in the church work that it was voted to hold a"Get-Together" every month. Plans were made to organize a church orchestra. Mr. Lewis intends to make a personal canvass of the whole town distributing Universalist literature and introducing the *Universalist Leader*.

Maryland

Baltimore.—Preachers for the month of November have been Rev. U. S. Milburn, Rev. LeGrand Powers, Rev. Harold Marshall and Rev. John van Schaick, Jr. The church was never in better condition than it is now. Congregations are unusually large, finances are sound, and the spirit of unity and progress is strong. J. Burgess Macneal, who was struck by an automobile traveling at high speed around a trolley car that had halted, and who was severely injured, is now convalescent.

Minnesota

Anoka.—Rev. Thomas J. Farmer, pastor. At the golden anniversary service on Sunday, Nov. 5, the auditorium was decorated appropriately with autumn foliage, vines and yellow chrysanthemums, and yellow candles were placed in the windows and on the altar. The choir from the Church of the Redeemer in Minneapolis furnished the music and Dr. Marion D. Shutter gave the principal address, his subject being "The Community and the Universalist Church." Following the program, a lunch was served in the basement of the church for the out-of-town visitors and the old-timers of the church.

Vermont

Washington.—Rev. C. A. Simmons, pastor. This church is in a prosperous condition. The annual meeting was held in the parlors on Thursday evening, Nov. 9, and was a very enjoyable affair. The attendance was large. J. M. Downing resigned as trustee and Ellis H. Downing was elected in his place. The report of the treasurer, J. F. Calef, showed all bills paid and a comfortable balance on hand. After the business meeting, refreshments were served. The pastor has been giving a series of sermons on the Ten Commandments which have aroused much favorable comment, and the congregations have been very good. Mr. Simmons was elected by the voters of Washington to represent the town in the Legislature of 1923.

* *

BOSTON MINISTERS' MEETING

At the meeting Monday, Nov. 27, Rev. L. W. Coons, new State Superintendent for Massachusetts, delivered a stirring address upon the work ahead of him as State Superintendent. We will report this more fully next week.

The meeting was saddened by the announcement of the sudden death of Rev. Roger L. Marble of North Weymouth and arrangements for appropriate action were made.

Dr. Harold Marshall will be the speaker, Dec. 4.

* *

NAGOYA CHURCH FUND

The General Convention has just received a check from a good Universalist who has been touched by the story of the work which Rev. N. Nagano is doing in Nagoya, Japan, and sends his contribution as the beginning of a fund with which to build an adequate church building for the continuation of the wonderful service which Mr. Nagano is rendering. This amount has been set aside for this purpose with the hope that it will rapidly increase and the building be assured.

* *

DEATH OF ROGER MARBLE

Announcement of the sudden death from scarlet fever of the pastor, the Rev. Roger L. Marble, brought the morning services of the Third Universalist Church of Weymouth last Sunday morning to an abrupt close. The announcement was made to the assembled congregation by the Moderator, Edwin R. Sampson.

Mr. Marble was taken ill Friday morning, and the doctor diagnosed the malady as scarlet fever. Many of the members of the church were unaware that their pastor was ill.

Mr. Marble was born in Brockton and

was twenty-nine years of age. He received his education in the schools of Brockton, and attended Brown University for two years, when he discontinued his studies, later entering Colby College and graduating in 1918. The following year he attended St. Lawrence Theological School and was ordained as a minister in 1919 and accepted a call to the joint pastorate of the First and Third Universalist Churches at Weymouth. After a year of his joint pastorate the two congregations became separate and he remained as pastor of the Third Church.

* *

UNIVERSALIST MASS MEETINGS IN GREATER BOSTON

Arranged under the auspices of the Massachusetts Universalist Convention, there will be held this season in the Charlestown church a series of five great Mass Meetings. The meetings will be held on the second Sunday evening of each of the next five months, the first occurring on Dec. 10. The speakers in order are:

Dec. 10. Rev. Frederic. W. Perkins, D. D., Lynn.

Jan. 14. Rev. Lee S. McCollester, D. D., Tufts College.

Feb. 11. Rev. Richard H. McLaughlin, Everett.

March 11. Rev. Vincent E. Tomlinson, D. D., Worcester.

April 8. Rev. Frank Oliver Hall, D. D., Tufts College.

It is the purpose of these speakers to treat of the faith of Universalism in its application to some of the appealing and vexing situations in the world of to-day.

* *

THE FIRST STEP

Site for Memorial Church Is Secured

The Board of Trustees of the General Convention is glad to announce that the site for the Universalist National Memorial Church in Washington, D. C., has been purchased. It is located on beautiful New Hampshire Avenue between Swann and T Streets. This is the first step toward the new buildings, and insures a very attractive setting for the Memorial.

* *

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An attractive illustrated leaflet telling of the work at Inman's Chapel, Sunburst, N. C.

"Though Man Forget from Whence He Came," Henry Nehemiah Dodge. Free.

A companion leaflet to the one recently published, "He is a Man, My Brother."

* *

THE CLARA BARTON BIRTHPLACE

With the temporary closing of the Clara Barton Memorial the members and friends of the Women's National Missionary Association will be interested to learn that the furniture belonging to the birthplace has been placed in the fireproof warehouse where Clara Barton's letters and papers were stored for five years. The furniture, china and mementos loaned by members of the Barton family have, with their approval, been stored with the Association's furniture and will be returned to the Home when it is reopened. An old spool bed belonging to an aunt of Clara Barton has just been added to the collection.

* *

CHANNING-MURRAY SUNDAY SCHOOL UNION

The Channing-Murray Sunday School Union, comprising Universalist and Unitarian Sunday schools, held its autumn meeting in the Unitarian church in Templeton, Mass., Thursday, Oct. 26. At 10.30 a. m. there was a devotional service conducted by Rev. H. R. Hubbard of Hubbardston. The meeting then chose Rev. H. Van Ommeren of Gardner chairman. After the transaction of business an address was given by Rev. A. N. Kaucher of Templeton on "The Project Method in Religious Education." The discussion following this address was opened by Rev. E. B. Young of Athol.

In the afternoon the children of the Templeton Sunday school sang a few songs, and some of them engaged in an exercise representing Samuel choosing David from among the seven sons of Jesse, to be king over Israel. The leader in this little drama was Rev. Florence Buck, D. D., assistant secretary of the Department of Religious Education of the American Unitarian Association, and editor of the *Beacon*.

Rev. P. J. McInnes of Gardner led the discussion. The closing service was conducted by Rev. G. L. Mason of North Orange.

This was one of the most interesting and helpful sessions of the Union. A vote was passed expressing appreciation of the long and faithful service rendered the Union by Rev. W. F. Skerrye of Belfast, Me., for several years pastor at Templeton, and worker in, and president of, this Union.

Theodora E. Hubbard, Secretary.

* *

Notices

VERMONT AND QUEBEC FELLOWSHIP COMMITTEE

Rev. George H. Welch accepted from Connecticut, Rev. Grant Van Blarcom and Rev. A. J. Torsleff accepted from Maine. Rev. Albertie (Phillips Dudley transferred to New Hampshire, subject to acceptance.)

George F. Fortier, Clerk.

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Crackling

A teacher of music in a public school was trying to impress upon her pupils the meaning of *f* and *ff* in a song that they were about to learn. After explaining the first sign, she said, "Now, children, what do you say; if *f* means *forte*, what does *ff* mean?"

"Eighty!" shouted one enthusiastic pupil.—*Youth's Companion.*

* *

"How many times do I have to tell you, Bobby, that one must keep his eyes closed during prayer?"

"Yes, mamma, how do ya know I don't?" —*Sun Dodger.*

* *

A Western exchange tells of a speed maniac who ran head-on into a seven-story office building and after regaining consciousness weakly murmured, "I blew my horn."—*Boston Transcript.*

* *

One day while a farmer and his men were digging potatoes, a tramp came along and stopped to watch the workers. The boss, being short of help, asked the vagrant if he wanted a job.

The man of leisure replied, "Sure! What do I have to do?"

"Dig potatoes."

The tramp started to walk away, and with a look of disgust replied, "Let the man who planted them dig them. He knows where he put them."—*Judge.*

* *

Young Gibbs of Smalltown, Kansas, decided to travel. Arriving in Chicago, he made up his mind to eat at least one meal in a fashionable hotel. He was getting on famously with the array of silverware, and appeared to feel satisfied that he was passing for a man of the world, when Jackson, the colored waiter, became communicative.

"Been in town long, sah?"

"Just came in from New Orleans," said the young adventurer.

"Dat so? Ah used to live in New Orleans. How's de Mardi Gras?"

"Fine. It's the best I've ever eaten."—*Harper's.*

* *

A mother wrote a note to the teacher which read:

"Pardon me for calling your attention to the fact, but you have pulled Johnny's right ear until it is longer than his left. Please pull his left ear for a while, and oblige

His Mother."

Everybody's Magazine.

* *

A colored woman applied for a baby for adoption. She was offered a shaded boy, mulatto and Mexican on his father's side and Portuguese and Hawaiian on his mother's. She took him on approval. In a few days she brought him back, saying, "He's a fine boy, but my husband don't like the *ingredients*."—*Pacific Unitarian.*

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